

THE NEW PALI COURSE

A. P. BUDDHADATTA THERA

Part II

1



Rs. 5/-

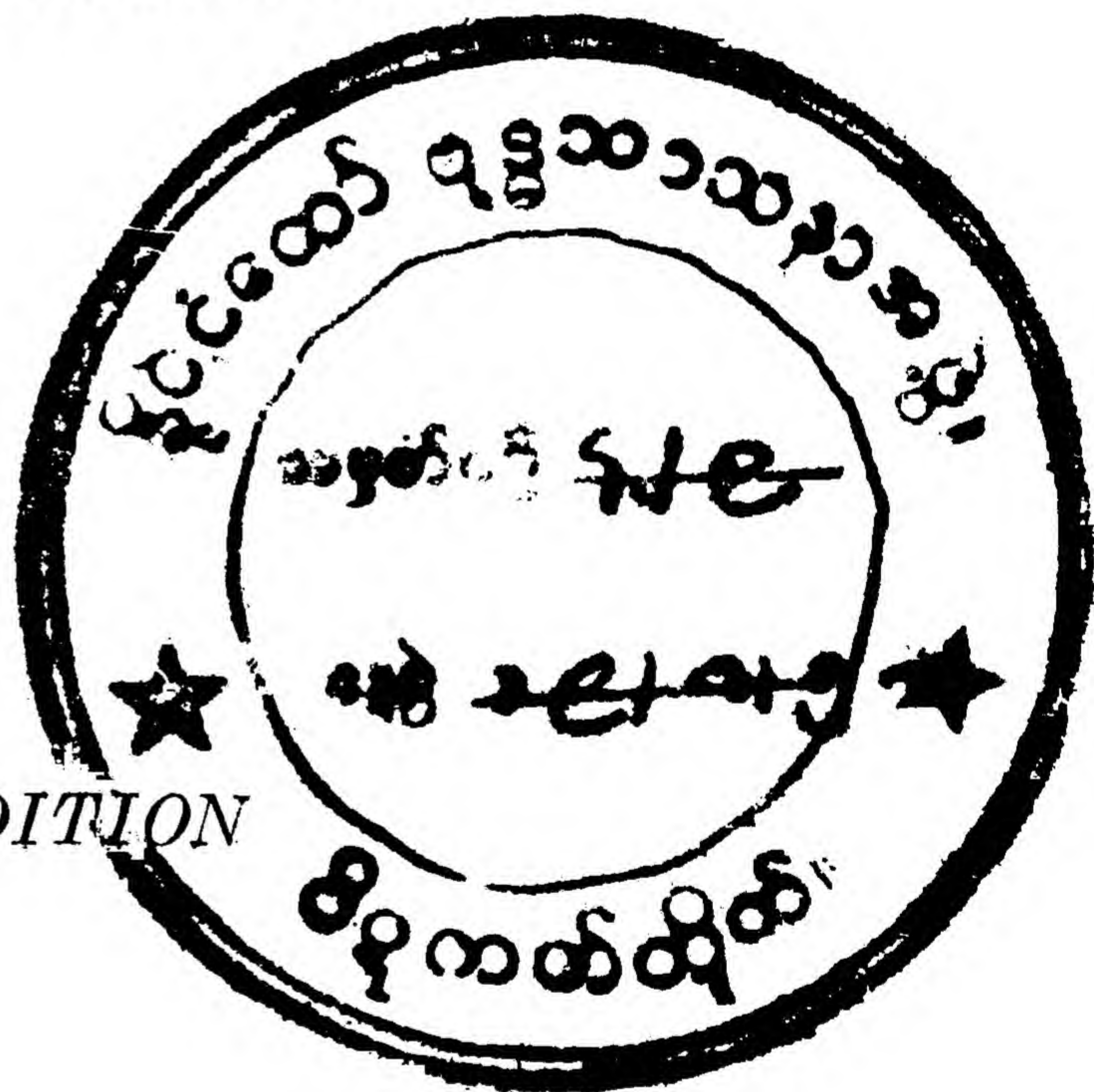
THE NEW PALI COURSE PART II

BY

A. P. BUDDHADATTA THERA

*Author of “Pālibhāshāvatarāṇa”, “Triḍhāshāratnākara”, etc.
and editor of “Buddhadatta’s Manuals”, etc.*

AGGĀRĀMA, AMBALANGODA



FOURTH EDITION

THE COLOMBO APOTHECARIES' CO., LTD.
PRINCE STREET, FORT, COLOMBO, CEYLON

1956

10811

PRINTED BY
THE COLOMBO APOTHECARIES' CO., LTD.
COLOMBO

To
THE MEMORY
of
RUBEN LANGE
OF LOCARNO, SWITZERLAND
who earnestly wished me to produce such a book as this.

EDITOR'S NOTE

Some friends of mine asked me to include here Denominative and Desiderative verbs, etc. when this is revised. I like to inform them that I have compiled a *Higher Pali Course* including these and many other knotty grammatical points in Pali. Dr. Wijesekara, M.A., Ph.D. has kindly revised it. But as its volume is bigger than this second portion its printing will be delayed till the end of the war, owing to the difficulty of obtaining permission to buy paper. I believe that Messrs. Colombo Apothecaries' Co., Ltd. will likewise undertake the publication of it when the control of paper is over.

A.P.B.

1st March, 1945.

PREFACE

I am happy to be able to bring out the second part of this book in such a short time. I was able to do this through the kind assistance given to me by Dr. O. H. de A. Wijesekara, M.A., Ph.D. and Dr. G. C. Mendis, B.A., Ph.D., both of the University College, Colombo.

Dr. Wijesekara revised my MS. and suggested many useful changes. According to his suggestions I have changed the way of classifying words given in the First Book. The new classification follows the terminology of English grammarians, showing *present participles*, *past participles*, etc. separately ; these were not so distinguished in the First Book but were merely marked with the figure (3) to indicate that they were a kind of adjectives, and of the three genders. The words given by me as “ Indeclinable Past Participles ” or “ Active Past Participles ” in the First Book are now termed “ Absolutives ”. Prof. Dr. W. Geiger prefers the word “ Gerund ” to this designation ; but as there is another kind of gerund like *gamana*, I accepted Dr. Wijesekara’s suggestion.

In the First Book, I gave roots with the customary (euphonic) vowel, following the tradition of Pali grammarians, like *paca*, etc. Dr. Wijesekara suggested to me that it would be more convenient to students if this added vowel were either removed (so that the root is given as *pac* and not *paca*, according to the method of

Sanskrit grammarians), or indicated as a separate element by some means or other. I have accepted the second alternative as being more in keeping with Pali usage, and shown the added vowel in an easily discernible way, i.e., in block letters, like *pacA*.

My thanks are due to Dr. O. H. de A. Wijesekara who helped me in so many ways and to Dr. G. C. Mendis, at whose request I undertook to write this book, for very kindly reading through the proofs. I wish to take this opportunity to thank also the various journals and scholars who commented on the First Book, and the publishers who have taken a great deal of trouble over the printing of this book.

A. P. BUDDHADATTA

23rd July, 1938.

TABLE OF CONTENTS

	PAGE
Further Treatment of Letters	1
Sandhi = Euphonic Combination	3
(1) Vowel-Sandhi	3
(2) Consonant-Sandhi	16
(3) Niggahīta-Sandhi	21
(4) Mixed Sandhi	27
Mano-Group	32
Masculine Noun ending in O	34
Compound Nouns	39
(1) Adjectival Compounds	40
(2) Digu-Compounds	42
(3) Dependent Determinative Compounds	47
(4) Copulative Compounds	51
(5) Adverbial Compounds	58
(6) Relative Compounds	59
(7) Complex Compounds	65
Verbs	74
Modes	75
First Conjugation	77
Present Tense	77
The Imperative	79
The Optative	80
Past Tense	84
Past Indefinite	87
Future Tense	92
The Past Conditional	93

	PAGE
Second Conjugation	94
Third Conjugation	98
Fourth Conjugation	99
Fifth Conjugation	99
Sixth Conjugation	100
Seventh Conjugation	100
Verbal Prefixes	104
Passive Voice	114
Causal Suffixes	119
Position of Words in a Sentence (Syntax)	126
Concord	130
Taddhita or the Secondary Derivation ..	138
Numerical Derivatives	163
Gerundial Derivatives	164
Adverbial Derivatives	166
The Primary Derivatives or Kitakas ..	174
Kicca Suffixes	175
Present Participles	180
Past Participles	181
Primary Derivatives that are not Participles	189
Primary Derivatives that are Indeclinable	197
Pali-English Vocabulary	207
English-Pali Vocabulary	239

BIBLIOGRAPHY

- A.* *Āṅguttaranikāya.* The Pali Text Society's Edition.
- A.A.* *Āṅguttaraṭṭhakathā.* P.T.S. Edition.
- Apa.* *Apadāna.* P.T.S.
- B.B.S.* *Buddhist Birth Stories.*
- B.I.* *Buddhist India* by T. W. Rhys Davids.
- B.T.* *Buddhism in Translations* by H. C. Warren.
- Bv.* *Buddhavaṇsa* of the *Khuddakanikāya.*
- D.* *Dīghanikāya.* P.T.S.
- Dh.A.* *Dhammapadaṭṭhakathā.* P.T.S.
- Dhp.* *Dhammapada* (text). *Numbers of the stanzas are given.*
- H.V.* *Hatthavanagalla-Vihāravaṇsa.*
- J.* *Jātakatṭhakathā,* edited by Professor D. Anderson.
- L.G.B.* *The Life of Gotama, the Buddha,* by Brewster.
- M.* *Majjhimanikāya.* P.T.S.
- Mhv.* *Mahāvaṇsa.* P.T.S.
- Ps.B.* *Psalms of the Brethren* by Mrs. C. A. F. Rhys Davids, D.Litt., M.A.
- S.* *Saṃyuttanikāya.* P.T.S.
- Sam.p.* *Samantapāsādikā, the Commentary on Vinaya.* P.T.S.
- S.N.* *Suttanipāta.* P.T.S.
- Thg.* *Theragāthā.* P.T.S.
- Ty.S.* *Treasury of Stories* by C. H. Tawney, M.A., 1895, London.
- V.* *Vinaya.* P.T.S.
- Vism.* *Visuddhimagga.* P.T.S.

THE NEW PALI COURSE

PART II

FURTHER TREATMENT OF LETTERS

1. The vowels are divided into short and long.

(1) a, i, u are short.

(2) ā, ī, ū, e, o are long.

Prosodically the short vowels before a double consonant or ṇ (= niggahīta) are counted long. It is to be observed that e and o are pronounced short before double or conjunct consonants (as in *khettam*, *bhonto*, etc.).

2. The consonants are divided into (1) *Vagga* (grouped) and (2) *Avagga* (non-grouped).

(1) 25 consonants from k to m are called “grouped” because they are divided into five groups of five letters each. They are—

k	kh	g	gh	ṇ	=	<i>Kavagga</i> or <i>Ka-group</i>
c	ch	j	jh	ṇ	=	<i>Cavagga</i> or <i>Ca-group</i>
ṭ	ṭh	ḍ	ḍh	ṇ	=	<i>Ṭavagga</i> or <i>Ṭa-group</i>
t	th	d	dh	n	=	<i>Tavagga</i> or <i>Ta-group</i>
p	ph	b	bh	m	=	<i>Pavagga</i> or <i>Pa-group</i>

These groups are named after the first letter of each *vagga*. The last five letters of the *vaggas*, viz., ṇ, ṇ, ṇ, n, m are called *vagganta* or *nasals*.

(2) The remaining seven consonants: **y, r, l, v, s, h, ḷ** are called *avaggas* as they are not grouped like the above.

The sonant **ṇ** is named *niggahīta*. It always comes after a short vowel.

3. Again all the vowels and the consonants are divided according to the place of their formation and utterance.

A. According to the places of formation :

- (1) **k kh g gh ṇ h** and **a ā** are *gutturals*
- (2) **c ch j jh ñ y** and **i ī** ,, *palatals*
- (3) **ṭ ṭh ḍ ḍh ṇ r ḷ** ,, *linguals*
- (4) **t th d dh n l s** ,, *dentals*
- (5) **p ph b bh m** and **u ū** ,, *labials*
- (6) **e** is *guttural* and *palatal*
- (7) **o** is *guttural* and *labial*
- (8) **v** is *dental* and *labial*
- (9) **ṇ** is merely a nasal breathing found only after short vowels, e.g., *rathaṁ, maṇim, yāguṁ*.

B. According to utterance.

(1) The *first* and the *third* letters of each of the five *vaggas* are called *unaspirates*, because they are pronounced without a strong breathing or h-sound.

(2) The *second* and the *fourth* letters of the same are *aspirates*, because they are pronounced with a strong breath or h-sound added to them.

SANDHI=EUPHONIC COMBINATION

4. When two letters of the same word or of two different words are joined together for the sake of euphony the union is called *sandhi* (combination or fitting together).

Sandhi is divided into—

(1) *Sarasandhi* = combination of vowels.

(2) *Vyañjanasandhi* = combination of a vowel and a consonant.

(3) *Niggahītasandhi* = combination of ṇ and a vowel or a consonant.

(1) The first occurs when a word ending in a vowel is joined to a word beginning with a vowel, or when two adjacent vowels of the same word are joined together.

(2) The second occurs when a word ending in a vowel is joined to a word beginning with a consonant.

(3) The third occurs when a word or a syllable ending in ṇ is joined to a word or a syllable beginning either with a vowel or a consonant.

Vowel-Sandhi

Combination of vowels is effected by elision or change of one of the two contiguous vowels.

5. A vowel before another vowel is sometimes elided.

Examples

a before a : Vandiya + aggaṇ = *vandiyaggam*.

a ,, ā : Tān'eva + āsanāni = *tān' evāsanāni*.

a ,, u : Amanussa + upaddavo = *amanussupaddavo*.

ā before i :	Paññā + indriyaṇ = <i>paññindriyaṃ</i> .
i „ i :	Tīni + imāni = <i>tīnimāni</i> .
i „ e :	No hi + etaṇ = <i>no h' etaṃ</i> .
ī „ o :	Bhikkunī + ovādo = <i>bhikkhunovādo</i> .
u „ u :	Mātu + upaṭṭhānaṇ = <i>mātupaṭṭhānaṃ</i> .
u „ ā :	Sametu + āyasmā = <i>sametāyasmā</i> .
e „ a :	Dhanaṇ me + atthi = <i>dhanam matthi</i> .
e „ e :	Sabbe + eva = <i>sabb' eva</i> .
o „ e :	Asanto + ettha = <i>asant' ettha</i> .
o „ a :	Tayo + assu = <i>tayassu</i> .

6. When two contiguous vowels are dissimilar, the second is sometimes elided.

a + a, a + ā, ā + a, ā + ā are similar ; so are i + i, etc. a + i, u, e or o are dissimilar ; so are i + a, u, e, o and so on.

Examples

i after ā :	Chāyā + iva = <i>chāyā' va</i> .
a „ i :	Iti + api = <i>itipi</i> .
a „ u :	Devatā nu + asi = <i>devatā nu' si</i> ?
a „ ū :	Akataññū + asi = <i>akataññū' si</i> .
a „ e :	Vande + ahaṇ = <i>vande' haṃ</i> .
a „ o :	So + ahaṇ = <i>so' haṃ</i> .
i „ u :	Cakkhu + indriyaṇ = <i>cakkhundriyaṃ</i> .
e „ ā :	Kathā + eva kā = <i>kathā' va kā</i> ?
e „ o :	Pāto + eva = <i>pāto' va</i> .
ā „ o :	Moggallāno + āsi = <i>Moggallāno' si</i> .

7. The vowel a or ā combines with a following i or ī to e ; with a following u or ū to o (i.e., a + i or ī > e ; a + u or ū > o).

Bandhussa + iva = *bandhuss' eva*.

Jina + īritaṇ = *jīneritaṇ*.

Canda + udayo = *candodayo*.

Yathā + udayo = *yathodayo*.

Upa + ikkhati = *upekkhati*.

Na + upeti = *nopeṭi*.

Udāhi + ūmi = *udādhomi*.

Exercise 1

TRANSLATE INTO ENGLISH

AND DISJOIN THE SANDHIS

1. Tesaṇ dvinnāṇ nivesanesu bahunnaṇ bhikkhūnaṇ paññattān' ev' āsanāni honti.

2. "Puttā m' atthi dhanam m' atthi,
Iti bālo vihaññati." *Dhp.* 62.

3. Purā Vesālivāsīnaṇ mahanto rogupaddavo ahosi.

4. Sabb' eva mayaṇ dhammaṇ sutvā taṇ sādhuṇaṇ manasi karissāma.

5. Sabbam p' idan amhākaṇ dehanissitaṇ vinassati.

6. "No h' etaṇ bhante" ti bhikkhū Bhagavato vadiṇsu.

7. Dāsen' āhaṭṭāni dārūni gahetvā dāsī yāguṇ paci.

8. Yadā' haṇ nagaram agamāsiṇ tad' eko puriso mama chattaṇ gaṇhi.

9. Dārakā pupphān' ocinituṇ vanaṇ gantvā setāni' pi nīlāni' pi pupphān' āhariṇsu.

10. "Tena h' āvuso gaṇhatha me patta-cīvaran" ti thero āha.

11. “Thero nāsāya telaṃ āsiñcanto nisinnako’ va āsiñcitvā antogāmaṃ pāvisi.” *Dh. A. i. 10.*

12. Anāthapiṇḍiko’ pi visākhā’ pi mahāupāsikā nibaddhaṃ divasassa dve vāre Tathāgatass’ upatṭhānaṃ gacchanti.

13. Ugaṇhitukāmā dāraḥ pāto’ v’ utṭhāya kiñci bhuñjitvā satthasālaṃ gacchanti.

14. Kumbhaghosako kālass’ eva vuṭṭhāya Rājagahanagare kammakāre pabodhesi.

15. Mahā-Mahindatthero aññehi catūhi pabbajitehi saddhiṃ Laṅkādīpam āgantvā jineritaṃ saddhammaṃ Laṅkikānaṃ desesi.

Words that are not given in the First Book

<i>Antogāma</i> = inside the village ; inner village. <i>n.</i>	<i>Kiñci</i> = something. <i>in.</i>
<i>Ahosi</i> = was. <i>v.</i>	<i>Kumbhaghosaka</i> = name of a person. <i>m.</i>
<i>Āvuso</i> = brethren. <i>in. voc.</i>	<i>Tathāgata</i> = the Buddha. <i>m.</i>
<i>Āsiñcanta</i> = pouring ; sprinkling. <i>pr.p.</i>	<i>Tela</i> = oil. <i>n.</i>
<i>Āsiñcitvā</i> = having poured or sprinkled. <i>abs.</i>	<i>Thera</i> = an elder ; senior monk. <i>m.</i>
<i>Āha</i> = said ; told. <i>v.</i>	<i>Dehanissita</i> = connected with the body. <i>adj.</i>
<i>Iti</i> = thus. <i>in.</i>	<i>Dve vāre</i> = twice. (<i>acc. pl.</i>).
<i>Ugaṇhitukāma*</i> = willing to learn. <i>adj.</i>	<i>Nibaddham</i> = always. <i>ad.</i>
<i>Upatṭhāna</i> = attending ; nursing. <i>n.</i>	<i>Nivesana</i> = house ; dwelling. <i>n.</i>
<i>Kālass’ eva</i> = early. <i>in. †</i>	

*The infinitive in—*tum* loses its final nasal when compounded with *kāma*.

†*Kālassa* was originally a genitive of time.

<i>Paññatta</i> = prepared. <i>p.p.</i>	<i>Laṅkika</i> = born in Ceylon. <i>adj.</i>
<i>Patta-cīvara</i> = bowl and robe. <i>n.</i>	<i>Vinassati</i> = perishes. <i>v.</i>
<i>Pabodheti</i> = awakens. <i>v.</i>	<i>Vihaññati</i> = takes trouble. <i>v.</i>
<i>Pabbajita</i> = monk. <i>m.</i>	<i>Vutthāya</i> = having risen up. <i>abs.</i>
<i>Bāla</i> = foolish. <i>adj.</i> fool. <i>m.</i>	<i>Vesālivāsī</i> = dweller in the city of Vesālī. <i>m.</i>
<i>Bhante</i> = Reverend Sir. <i>voc.</i>	<i>Satthasālā</i> = school. <i>f.</i>
<i>Rogupaddava</i> = calamity by disease. <i>m.</i>	

TRANSLATE INTO PALI

FORMING SANDHIS WHERE IT IS SUITED

1. One of my friends gave me a book when I went to the village.
2. All beings disappear casting off their bodies at the end of their lives.
3. The girls brought blue and red flowers and gave them to their mother and father.
4. The ten fruits brought by the father are divided among the sons and the daughters by the mother.
5. There were many seats prepared for the monks in the monastery of Jetavana.
6. Formerly there was a great calamity by disease to the people in Ceylon.
7. "It is not so, brethren," said the Elder Sāriputta to the bhikkhus.
8. The Great Elder said to the villagers: "To-morrow we shall go to Sāvatti."
9. The monk rises early and begins to sweep the platforms around the shrines.

10. The doctrine preached by the Buddha was originally written in books during the reign of Vaṭṭagāmaṇi Abhaya of Ceylon.

11. Being sick, I took medicine from a physician for 20 days, and became healthy.

12. The Buddha preached to all that came to the monastery.

13. The treasurer Anāthapiṇḍika and the female devotee Visākhā built two monasteries near Sāvatti and gave them to the Buddha.

14. He spent 26 rainy seasons in those two monasteries, receiving hospitality from those two families.

15. Migāra, the father-in-law of Visākhā, kept her in the place of his mother ; so she was called “ Migāra-mātā.”

New words occurring in the above Exercise

Among = antare. loc.

Became = abhavi. v.

Being = honta. pr.p.
hutvā. abs.

Being = satta ; pāṇi. m.

Book = potthaka. m.

Built = kāresi. v. causative.

Casting off = vijahitvā.
abs.

Disappears = antara-dhāyati ; vinassati. v.

Divided = bhājita. p.p.

During = vattante. loc.

Early = pāto 'va. in.

Female devotee = upāsikā.
f.

Hospitality = sakkāra. m.

Life = jīvita. n.

Misfortune = vipatti. f.

Originally = sabbapaṭṭha-
maṇ. ad.

Platform around a shrine
= cetiyaṅgaṇa. n.

Prepared = paññaṭṭa.*
p.p.

*This must be used only in connection with seats and beds. The other meanings of *pannatta* are : pointed out, made known, ordained, etc.

The word that can be used anywhere in the sense of “ prepared ” is *sajjita*.

<i>Rainy season</i> = vassāna. <i>m.</i>	<i>Spent</i> = atikkāmesi. <i>v.</i> (Use only in connection with time).*
<i>Receiving</i> = labhanta. <i>pr.p.</i>	<i>Sweeps</i> = sammajjati. <i>v.</i>
<i>Reign</i> = rajjakāla. <i>m.</i>	<i>Treasurer</i> = seṭṭhī; bhaṇ- dāgārika. <i>m.</i>
<i>Sick</i> = rogī. <i>adj.</i>	<i>Villager</i> = gāmaṇḍa... <i>m.</i>

Vowel-Sandhi (Continued)

8. When the first vowel is elided the second is sometimes lengthened.

Tatra + ayaṇ = tatr + ayaṇ = *tatrāyaṇ*.

Tadā + ahaṇ = tad + ahaṇ = *tadāhaṇ*.

Yāni + idha = yān + idha = *yānīdha*.

Kikī + iva = kik + iva = *kikīva*.

Bahu + upakāro = bah + upakāro = *bahūpakāro*.

Idāni + ahaṇ = idān + ahaṇ = *idānāhaṇ*.

Sace + ayaṇ = sac + ayaṇ = *sacāyaṇ*.

Tathā + upamaṇ = tath + upamaṇ = *tathūpamaṇ*.

Appassuto + ayaṇ = appassut + ayaṇ = *appassutāyaṇ*.

9. Sometimes the first vowel becomes long when the second is elided. (Note that only a dissimilar second vowel is elided).

Deva + iti = deva + ti = *devāti*.

Vijju + iva = vijju + va = *vijjūva*.

Vi + atināmeti = vi + tināmeti = *vītināmeti*.

Sādhu + iti = sādhu + ti = *sādhūti*.

Kiṇsu + idha = kiṇsu + dha = *kiṇsūdha*.

Lokassa + iti = lokassa + ti = *lokassāti*.

* *Vissajjesi* must be used in connection with wealth.

10. I, ī, or e before a dissimilar vowel is sometimes changed to y ; then in some places the second vowel is lengthened.

Aggi + agāro = aggy + agāro = *aggyāgāro*.

Sotthi + atthu = *sotthyatthu*.

Putto te + ahaṇ = putto ty + ahaṇ = *putto tyāham*.

Me + ayaṇ = my + ayaṇ = *myāyam*.

Dāsī + ahosiṇ = dāsy + ahosiṇ = *dāsyāhosiṇ*.

Sattamī + atthe = *sattamyatthe*.

11. O or u before a dissimilar vowel is changed to v ; sometimes the second vowel is lengthened.

So + ahaṇ = sv + ahaṇ = *svāham*.

Anu + eti = *anveti*.

Atha kho + assa = *athakhvassa*.

Anu + addhamāsaṇ = *anvaddhamāsam*.

Su + akkhāto = sv + akkhāto = *svākkhāto*.

Na tu + eva = *na tvera*.

Yāvatako + assa = *yāvatakvassa*.

Su + āgataṇ = *svāgataṇ*.

Yo + ayaṇ = yv + ayaṇ = *yvāyam*.

12. Consonants, y, v, m, d, n, t, r, l, h are sometimes inserted between two vowels to avoid a hiatus.

y : Na + idaṇ = *nayidaṇ*.

Vuddhi + eva = *vuddhiyeva*.

v : Ti + aṅgulaṇ = *tivaṅgulaṇ*.

Pa + uccati = *pavuccati*.

m : Idha + ijjhati = *idhamijjhati*.

Lahu + essati = *lahumessati*.

- d : Atta + attho = *attadattho*.
 Tāva + eva = *tāvadeva*.
- n : Ito + āyati = *itonāyati*.
- t : Tasmā + iha = *tasmātiha*.
 Ajja + agge = *ajjatagge*.
- r : Du + ākkhāto = *durakkhāto*.
 Pātu + ahosi = *pāturaḥosi*.
 Ni + uttaro = *niruttaro*.
- l : Cha + abhiññā = *chaḷabhiññā*.
 Cha + aṇso = *chaḷaṇso*.
- h : Su + ujū ca = *suhujū ca*.
 Putha + eva = *puthageva*.
-

Exercise 2

TRANSLATE INTO ENGLISH

AND SHOW HOW THE SANDHIS ARE FORMED

1. Sac'āyaṇ kumāro agāraṇ ajjhāvasati rājā bhavis-
sati cakkavattī.
2. “Samma, idān' āhaṇ vihāraṇ gantvā therāṇ tayā
kata-paṇṇasālāyaṇ nisinnakaṇ disvā āgato' mhi.”
Dh. A. i, 19.
3. “Svāhaṇ abbūḷha-sallo' smi,
Sītibhūto' mhi nibbuto.” *Dh. A. i, 30.*
4. “Ko' si tvaṇ, Bhante' ti ? Therassa bhāgineyyo
mhī ti.” *Dh. A. i, 14.*
5. “Yathā hi mūle anupaddave daḷhe
Chinno' pi rukkho punar eva rūhati,
Evam pi taṇhānusaye anūhate
Nibbattatī dukkham idaṇ punappunaṇ.”
Dhp. 338.

- 6 (1) “ Kiṇ sū’ dha vittaṇ purisassa seṭṭhaṇ ?
Kin su sucinṇo sukham āvahāti ?”
(2) “ Saddhī’ dha vittaṇ purisassa seṭṭhaṇ.
Dhammo sucinno sukham āvahāti.” *S.I.* 42.
7. “ Tasmā-t-ihā, bhikkhave, evaṇ sikkhitabbaṇ :
paññāvuddhiyā vaddhissāmā’ ti.” *A. i*, 15.
8. “ Tayo’ me bhikkhave gilānā saṇvijjamānā lokas-
miṇ, . . . tayo’ me gilānūpamā puggalā.” *A. i*. 120.
9. Aṇḍaṇ rakkhantī kikī’ va, vāladhiṇ rakkhanto
camarī’ va, tumhe’ pi sādhukaṇ attano sīlaṇ rakkhatha.
10. “ Tato naṇ sukham anveti
Chāyā’ va anapāyini.” *Dhp.* 2.
11. “ Yāvatak-v-assa kāyo, tāvatak-v-assa vyāmo.”
D. iii, 144.
12. “ Na-y-idha naccaṇ vā gītaṇ vā
Tālaṇ vā susamāhiṇaṇ.” *Dh. A. iv*, 67.

New Words

<i>Āgāra</i> = house. <i>n.</i>	<i>Amhi</i> = (I) am. <i>v.</i>
<i>Ajjhāvasati</i> = dwells. <i>v.</i>	<i>Asmi</i> = (I) am. <i>v.</i>
<i>Anapāyini</i> = which does not leave. <i>f.</i>	<i>Āvahāti</i> = brings. (Metri- cal for <i>āvahati</i>).
<i>Asi</i> = (thou) art. <i>v.</i>	<i>Kikī</i> = blue jay. <i>f.</i>
<i>Anupaddava</i> = free from danger ; safe. <i>adj.</i>	<i>Kim su</i> = an interrogative particle. <i>in.</i>
<i>Anusaya</i> = predisposi- tion. <i>m.</i>	<i>Gilāna</i> = sick (person). <i>adj.</i>
<i>Anūhata</i> = not destroyed. <i>p.p.</i>	<i>Gilānūpama</i> = similar to a patient. <i>adj.</i>
<i>Anveti</i> = follows. <i>v.</i>	<i>Gīta</i> = song ; singing. <i>n.</i>
<i>Abbūlha</i> = drawn out ; removed. <i>p.p.</i>	

<i>Cakkavattī</i> = universal monarch ; (lit. one who sets the wheel rolling). <i>m.</i>	<i>Rāja</i> = king. <i>m.</i>
<i>Camarī</i> = the yak. <i>m.</i>	<i>Rūhati</i> = grows. <i>v.</i>
<i>Taṇhā</i> = lust ; thirst. <i>f.</i>	<i>Vaddhati</i> = grows ; increases. <i>v.</i>
<i>Tasmā</i> = therefore. <i>in.</i>	<i>Vāladhi</i> = tail. <i>m.</i>
<i>Tāḷa</i> = music. <i>m.</i>	<i>Vitta</i> = wealth. <i>n.</i>
<i>Tāvataka</i> = that much. <i>adj.</i>	<i>Vuddhi</i> = increase. <i>f.</i>
<i>Daḷha</i> = tight ; firm. <i>adj.</i>	<i>Vyāma</i> = fathom. <i>m.</i>
<i>Nacca</i> = dance. <i>n.</i>	<i>Saddhā</i> = faith. <i>f.</i>
<i>Nibbuta</i> = tranquilled ; peaceful. <i>p.p.</i>	<i>Samma</i> = friend.*
<i>Nisinnaka</i> = sitting. <i>adj.</i>	<i>Samvijjamāna</i> = existing. <i>adj.</i>
<i>Paṇṇasālā</i> = leaf hut. <i>f.</i>	<i>Sikkhitabba</i> = that should be practised or observed. <i>pt.p.</i>
<i>Puggala</i> = person. <i>m.</i>	<i>Sītibhūta</i> = cooled. <i>p.p.</i>
<i>Punappunam</i> = again and again. <i>ad.</i>	<i>Suciṇṇa</i> = practised well. <i>p.p.</i>
<i>Bhāgineyya</i> = sister's son. <i>m.</i>	<i>Susamāhita</i> = well performed. <i>p.p.</i>
<i>Yāvataka</i> = as much (as). <i>adj.</i>	<i>Setṭha</i> = highest ; noble. <i>adj.</i>
<i>Rakkhantī</i> = protecting ; watching. <i>f.</i>	

TRANSLATE INTO PALI

FORMING SANDHIS WHERE IT IS POSSIBLE

1. All beings that are assembled here be glad of this saying !
2. O monks, there are three causes to sin.
3. All the people in the world fall down by death as a tree falls down when cut at the root.

*This is seen only in the vocative form.

4. I, being such a person, will not carry out your word, but my mother's.

5. If this prince leaves the household-life he will become an all-knowing one.

6. Now I went with my children to the monastery and returned after listening to a sermon.

7. Lad, you who wish to get a thing that cannot be obtained, are a fool.

8. Asked by the monk whether there is a forest-dwelling of the monks,* the devotee replied "yes, Reverend Sir."

9. The minister accepted the words of the king, saying : " Yes, O Lord," and departed from the palace.

10. The millionaire, Ānanda, assembled his relations once a fortnight and admonished his son in their presence.

11. A one-eyed man protects his only eye with the utmost care ; in the same way you must safeguard your virtues.

12. The deity came to the place where the Buddha was, saluted Him, and asked Him a question.

New Words

<i>Accepted</i> = paṭigaṇhi. <i>v.</i>	<i>Asked</i> = puṭṭha ; pucchita. <i>p.p.</i>
<i>Admonishes</i> = anusāsati. <i>v.</i>	<i>Assembles</i> = sannipāteti. <i>v. causative.</i>
<i>All-knowing</i> = sabhaññū. <i>adj.</i>	<i>Assembled</i> = samāgata ; sannipatita. <i>p.p.</i>
<i>Asks</i> = pucchati. <i>v.</i>	

*In Pali this interrogative clause should be rendered as a simple question ending with *iti*.

<i>But</i> = tathā pi. <i>in</i> .	<i>One-eyed</i> = ekakkhika.
<i>Cause</i> = hetu. <i>m.</i> mūla. <i>n.</i>	<i>adj.</i>
<i>Child</i> = dāraka. <i>m.</i>	<i>Palace</i> = rājabhavana. <i>n.</i>
<i>Departs</i> = apagacchati. <i>v.</i>	<i>People</i> = jana ; manussa.
<i>Devotee</i> = upāsaka. <i>m.</i>	<i>m.</i>
<i>Falls down</i> = patati. <i>v.</i>	<i>Presence</i> = abhimukha. <i>n.</i>
<i>Forest-dwelling</i> = arañña- vihāra. <i>m.</i>	<i>Prince</i> = rājakumāra. <i>m.</i>
<i>Glad</i> = sumana ; tuṭṭha.	<i>Question</i> = pañha. 3.
<i>adj.</i>	<i>Replied</i> = paccassosi :
<i>Lad</i> = māṇavaka. <i>m.</i>	paccuttaram adāsi. <i>v.</i>
<i>Leaves the household-life</i>	<i>Safeguards</i> = rakkhati. <i>v.</i>
= (anagāriyaṇ) pab- bajati.	<i>Salutes</i> = abhivādeti. <i>v.</i>
<i>Listening</i> = savaṇa. (<i>ger.</i>) <i>n.</i>	<i>Saying</i> = bhāsita. <i>ger.</i>
<i>Once a fortnight</i> = anvad- dhamāsaṇ. <i>ad.</i>	<i>Saying</i> = kathenta. <i>pr.p.</i>
	<i>That cannot be obtained</i> = alabbhaneyya. <i>pt.p.</i>
	<i>Utmost care</i> = adhikata- russāha.* <i>m.</i>
	<i>Wishes</i> = icchati <i>v.</i>

Disjoin the Sandhis in the following words : —

Pañc' indriyāni	Tātāti
Sattuttamo	Saddhīdha
Suriyodayo	Migīva
Dhammānussati	Handāhaṇ
Atrāhaṇ	Tato' haṇ
Yān' imāni	Hatacakkhu' smi
Tāvad' eva	N' eva tāvāhaṇ
Cattāro' me	Sammad' akkhāto
	Yvāhaṇ

*There is no word in Pali exactly corresponding to "care."

Join the following words in suitable ways :—

Tattha + ahaṇ

Tathā + eva

Tassa + upari

Vutti + assa

Ajja + eva

Du + aṅgulaṇ

Tadā + api

Atha kho + etaṇ

Vasalo + iti

Tāni + ahaṇ

Avijjā + oggho

Na + udeti

Mūlho + asi

2. Consonant-Sandhi

13. A consonant after a vowel is generally reduplicated. An aspirate is reduplicated by an unaspirate, and an unaspirate by itself.

Examples

Rūpa + khando = *rūpakkhandho*

Du + karaṇ = *dukkaram*

Anu + gaho = *anuggaho*

Pari + cajati = *pariccajati*

Seta + chattaṇ = *setacchattaṇ*

Tatra + tthito = *taratthito*

Paṭhama + jhānaṇ = *paṭhamajjhānaṇ*

Vi + ñāṇaṇ = *viññāṇaṇ*

Upa + davo = *upaddavo*

Ni + dhano = *niddhano*

Su + patiṭṭhito = *suppatiṭṭhito*

Ni + phalaṇ = *nippphalaṇ*

Du + bhikkhaṇ = *dubbhikkhaṇ*

Ni + malo = *nimmalo*

Appa + suto = *appassuto*

14. A long vowel before a reduplicated consonant is often shortened.

Parā + kamo = *parakkamo*

Ā + khāto = *akkhāto*

Taṇhā + khayō = *taṇhakkhayo*

Mahā + phalaṇ = *mahapphalam*

Ā + sādo = *assādo*

The exceptions to this rule are :

Vedanā + khandho = *vedanākkhandho*

Yathā + kamaṇ = *yathākkamam*

Paññā + khandho = *paññākkhandho*

15. A vowel before a consonant is sometimes lengthened and sometimes shortened for the sake of prosody.

Lengthened

Khanti + paramaṇ = *khantī paramam*

Jāyati + soko = *jāyatī soko*

Maññati + bālo = *maññatī bālo*

Nibbattati + dukkhaṇ = *nibbattatī dukkham*

Shortened

Bhovādī + nāma so hoti = “ *bhovādi nāma so hoti.* ”

Yitṭhaṇ vā + hutaṇ vā + loke = “ *yitṭham va hutam va loke.* ”

Buddhe yadi vā + sāvake = “ *Buddhe yadi va sāvake.* ”

16. O in “ so ” and “ eso ” before a consonant is sometimes changed into “ a. ”

Eso + dhammo = *esa dhammo*

So + muni = *sa muni*

So + sīlavā = *sa sīlavā*

Eso + patto = *esa patto*

Eso + idāni = *esa 'dāni*

Exercise 3

TRANSLATE INTO ENGLISH

POINTING OUT THE SANDHIS

1. Manussā āyukkhayena kammakkhayena puññak-khayena ca maranti.
2. Sumedha-tāpaso paṭhamajjhānaṃ dutiyajjhānaṃ ca nibbattesi.
3. Nimmalassa sīlassa pālaṇaṃ mahapphalaṃ mahā-nisaṇsaṃ hoti.
4. “Pemato jāyatī soko ;
Pemato jāyatī bhayaṃ ;
Pemato vippamuttassa
Natthi soko ; kuto bhayaṃ ?” *Dhp.* 213.
5. Bhagavatā taṇhakkhayāya dhammo desito hoti.
6. “Upakkiliṭṭhassa, Visākhe, kāyassa upakkamena pariyodapanā hoti.” *A.* i, 208.
7. “Yo ca tulaṃ’ va paggayha
Varam ādāya paṇḍito
Pāpāni parivajjeti,
Sa munī ; tena so muni.” *Dhp.* 269.
8. “Na hi verena verāni
Sammantī’ dha kudācanaṃ ;
Averena ca sammanti.
Esa dhammo sanantano.” *Dhp.* 5.
9. Adhirājā Dhammāsoko Devānampiyatissassa Laṅ-kissarassa bahū paṇṇākāre pesetvā puna pi rajjābhi-sekaṃ kāresi.
10. “Yamhi jhānaṃ ca paññā ca
Sa ve nibbāṇa-santike.” *Dhp.* 372.

11. “ Sabbe saṅkhārā aniccā’ ti
 Yadā paññāya passati,
 Atha nibbindatī dukkhe ;
 Esa maggo visuddhiyā.” *Dhp.* 277.

New Words

<i>Anicca</i> = impermanent. <i>adj.</i>	<i>Puññakkhaya</i> = exhaus- tion of merit. <i>m.</i>
<i>Avera</i> = benevolence ; friendliness. <i>m.</i>	<i>Pema</i> = love. <i>m.n.</i>
<i>Upakkama</i> = means ; ex- pedient. <i>m.</i>	<i>Pesetvā</i> = having sent. <i>abs.</i>
<i>Upakkiliṭṭha</i> = dirty. <i>p.p.</i>	<i>Bhaya</i> = fear. <i>n.</i>
<i>Kammakkhaya</i> = exhaus- tion of karma. <i>m.</i>	<i>Mahapphala</i> = bringing great results. <i>adj.</i>
<i>Kudācanam</i> = sometimes (<i>Na kudācanam</i> = never). <i>in.</i>	<i>Mahānisaṃsa</i> = greatly beneficial. <i>adj.</i>
<i>Jāyati</i> = arises. <i>v.</i>	<i>Rajjābhiseka</i> = corona- tion of a king ; appoint- ment to the kingship. <i>m.</i>
<i>Jhāna</i> = trance ; medita- tion. <i>n.</i>	<i>Vara</i> = noble. <i>adj.</i>
<i>Tāpasa</i> = hermit. <i>m.</i>	<i>Vippamutta</i> = released. <i>p.p.</i>
<i>Nibbatteti</i> = produces. <i>v.</i>	<i>Visuddhi</i> = purity (from the passions). <i>f.</i>
<i>Nibbāṇa</i> = the summum bonum of the Bud- dhists. <i>n.</i>	<i>Vera</i> = enmity. <i>n.</i>
<i>Nibbindati</i> = becomes disgusted. (<i>with locative</i>).	<i>Sanantana</i> = ancient. <i>adj.</i>
<i>Faṇṇākāra</i> = present. <i>m.</i>	<i>Sammati</i> = calms itself ; appeases. <i>v.</i>
<i>Pariyodapanā</i> = clean- sing ; purification. <i>f.</i>	<i>Saṅkhāra</i> = aggregation ; component (thing) ; matter ; phenomenon. <i>m.</i>
<i>Parivajjeti</i> = avoids ; re- moves. <i>v.</i>	
<i>Pālana</i> = protection ; observation. <i>ger.</i>	

TRANSLATE INTO PALI

FORMING SANDHIS WHERE IT IS SUITED

1. Gods disappear from heaven by the exhaustion of merit and of age (life).
2. The hermits who dwell in forests strive to obtain the third and the fourth trances.
3. This ignorant person is not able to attain nirvāṇa.
4. The Buddha has preached that the aggregate of form is impermanent like a mass of foam.
5. Bimbisāra, the king of Magadha, provided white umbrellas for the Buddha and His disciples when they went towards Vesālī.
6. The persons who have observed the precepts without any breach will be born in heaven and will obtain immense happiness.
7. It is very difficult for* a wicked person to do benevolent actions.
8. Kings are not able to avoid famines in their own countries.
9. People give alms and do other meritorious deeds in order to obtain great results in future.
10. A dirty cloth must be cleansed by washing again and again.
11. Enmity is never removed by enmity ; it may be removed by a benevolent action.
12. Love is the root of sorrow and fear ; he who has removed love has removed sorrow and fear.

*In Pali use the instrumental, with the infinitive for "to do."

New Words

<i>Action</i> = kamma. <i>n.</i>	<i>Must be cleansed</i> = pariyo-
<i>Aggregate</i> = khanda. <i>m.</i>	dapetabba. <i>pt.p.</i>
<i>Benevolent</i> = mettāsaha-	<i>Own</i> = saka. <i>adj.</i>
gata. <i>adj.</i>	<i>Provides</i> = sampādeti. <i>v.</i>
<i>Breach</i> = bhedana. <i>ger.</i>	<i>Removed</i> = apanīta. <i>p.p.</i>
<i>Country</i> = ratṭha. <i>n.</i>	<i>Strives</i> = ussahati. <i>v.</i>
<i>Disciple</i> = sāvaka. <i>m.</i>	<i>To attain</i> = paṭiladdhuṇ.
<i>Foam</i> = pheṇa. <i>n.</i>	<i>inf.</i>
<i>Future</i> = anāgata. <i>m.</i>	<i>To avoid</i> = nivāretuṇ.
<i>Happiness</i> = sukha. <i>n.</i>	<i>inf.</i>
<i>Ignorant</i> = appassuta.	<i>To obtain</i> = laddhuṇ. <i>inf.</i>
<i>adj.</i>	<i>Very difficult</i> = atiduk-
<i>Immense</i> = atimahanta.	kara. <i>adj.</i>
<i>adj.</i>	<i>Wicked person</i> = asap-
<i>Meritorious deed</i> = kusala;	purisa. <i>m.</i>
puñṇakamma. <i>n.</i>	

Join the following words :—

Bahu + suto	Puggalā + dhammadasā
So + yāti	Sammā + padhānaṇ
Du + karaṇ	Pañca + khandhā
Mahā + dhano	Su + paṭividdho

Disjoin the following words :—

Paggharati	Mahabbalo
Mahabbhayaṇ	Viññāṇakkhandho
Sappuriso	Appaṭipuggalo
Assāso	Paggaṇhāti

3. Niggahīta—Sandhi

17. *ṇ* before a vagga-consonant may, sometimes, be transformed to the nasal or the fifth letter of the group to which that consonant belongs.

Dīpaṇ + karo = Dīpaṇkaro

Raṇaṇ + jaho = *raṇaṇjaho*
 Saṇ + ṭhānaṇ = *saṇṭhānaṇ*
 Taṇ + dhaṇaṇ = *tandhaṇaṇ*
 Taṇ + phalaṇ = *tamphalaṇ*
 Sayaṇ + jāto = *sayaṇjāto*
 Amataṇ + dado = *amatandado*
 Evaṇ + me sutaṇ = *evam me sutaṇ*

18. ṇ before l is sometimes transformed to l.

Saṇ + lahuḁo = *sallahuḁo*
 Puṇ liṇgaṇ = *pulliṇgaṇ*
 Saṇ + lāpo = *sallāpo*
 Paṭisaṇ + līnc = *paṭisallīno*

19. ṇ before e or h is sometimes changed to ñ; ñ before e is reduplicated.

Paccattaṇ + eva = *paccattañ-ñ-eva*
 Taṇ + hi tassa = *tañ hi tassa*
 Evaṇ + hi vo = *evañ hi vo*
 Taṇ + khaṇaṇ + eva = *taṇkhaṇaṇ-ñ-eva*

20. ṇ followed by y combines with y to form ññ.

Saṇ + yogo = *saññogo*
 Yaṇ + yad eva = *yaññad eva*
 Saṇ + yojanaṇ = *saññojanaṇ*
 Ānantarikaṇ + yam āhu = *ānantarikaññam āhu*

21. ṇ followed by a vowel sometimes becomes m or d.

Taṇ + ahaṇ = *tam aham*
 Etaṇ + avoca = *etad avoca*
 Kiṇ + etaṇ = *kim etam*

Taṇ + atthaṇ = *taṃ atthaṃ* ; *tad atthaṃ*

Taṇ + anattā = *tad anattā*

Yaṇ + idaṇ = *yaḍ idaṃ* ; *yam idaṃ*

22. ṇ followed by a vowel or a consonant is sometimes elided ; then the vowel in some cases is lengthened.

Tāsaṇ + ahaṇ = *tāsāhaṃ*

Evaṇ + ahaṇ = *evāhaṃ*

Vidūṇaṇ + aggaṇ = *vidūnaggaṃ*

Buddhāṇaṇ + sāsanaṇ = *Buddhāna sāsanaṃ*

Adāsiṇ + ahaṇ = *adāsāhaṃ*

Ariyasaccāṇaṇ + dassanaṇ = *ariyasaccāna dassanaṃ*

23. A vowel after ṇ is sometimes elided ; then ṇ undergoes the change stated in § 17 in most instances.

Abhinanduṇ + iti = *abhinandun 'ti*

Cakkaṇ + iva = *cakkaṃ 'va*

Halaṇ + idāni = *halan 'dāni*

Tvaṇ + asi = *tvaṃ 'si*

Idaṇ + api = *idaṃ pi*

Uttariṇ + api = *uttarim pi*

24. ṇ, is sometimes inserted before a vowel or a consonant.

Chakku + udapādi = *cakkhum udapādi*

Aṇu + thūlāni = *aṇum-thūlāni*

Manopubba + gamā = *manopubbaṅgamā*

Yāva c 'idha = *yāvañc 'idha*

Ava + siro = *avamsiro*

Exercise 4

TRANSLATE INTO ENGLISH

POINTING OUT THE SANDHIS

1. “Tassa attano ca tāsāṇ ca devatānaṇ sīlāṇ ca sutaṇ ca cagaṇ ca paññaṇ ca anussarato cittaṇ pasīdati.”
A. i, 210.
2. “Tasmā saññaṃmay ’attānaṇ
Assaṇ bhadraṇ va vāṇijo.” *Dhp.* 380.
3. “Karomi tuyhaṇ vacanaṇ ;
Tvaṇ ’si ācariyo mama.” *Dh.* A. i, 32.
4. “Anussaretha Sambuddhaṇ,
Bhayaṇ tumhāka no siyā.” *S.* i, 120.
5. “Evā ’haṇ cintayitvāna
Nekakoṭṭisaṇaṇ dhaṇaṇ
Nāthānāthānaṇ datvāna
Himavantam upāgamiṇ.” *Bv.*
6. “Dāyako dānapati yaññaḍ eva parisāṇ upasaṇ-
kamati . . . visārado ’va upasaṇkamati.” *A.* iii, 39.
7. “Aññāya ca paṇāhaṇ samanānaṇ Sakyaputtiya-
naṇ dhammaṇ evāhaṇ tasmā dhammavinayā apak-
kanto.” *A.* i, 185.
8. “Tena hi, gahapati, taññ ev ’ettha paṭipucchis-
sāmi.”
9. “Taṇ hi tassa sakaṇ hoti,
Taṇ ca ādāya gacchati.” *S.* i, 93.
10. “Imāni cattāri ariyasaccāni ’ti, bhikkhave, . . .
yaṇ taṇ vuttaṇ, idam etaṇ paṭicca vuttaṇ.” *A.* i, 177.
11. “Taṇhaṇkaro, Medhaṇkaro, Saraṇaṇkaro, Dīpaṇ-
karo ti cattāro Buddhā ekasmiññ eva kappe uppajjinsu.”
12. “Idam avoca Bhagavā ; attamanā te bhikkhū
Bhagavato bbāsitaṇ abhinandun ti.” *In many suttas.*

New Words

<i>Aññāya</i> = having understood. <i>abs.</i>	<i>Nātha</i> = lord. <i>m.</i> able. <i>adj.</i>
<i>Attamana</i> = glad. <i>adj.</i>	<i>Niraya</i> = hell. <i>m.</i>
<i>Anātha</i> = helpless. <i>adj.</i>	<i>Neka-koṭisata</i> = counted by many crores. <i>adj.</i>
<i>Anussarati</i> = remembers. <i>v.</i>	<i>Paṭicca</i> = on account of (with <i>acc.</i>) <i>in.</i> or <i>abs.</i>
<i>Anussaranta</i> = remembering. <i>pr.p.</i>	<i>Paṭipucchati</i> = asks again. <i>v.</i>
<i>Apakkaniya</i> = gone away. <i>p.p.</i>	<i>Pasīdati</i> = becomes clear or glad. <i>v.</i>
<i>Abhinandati</i> = rejoices. <i>v.</i>	<i>Bhadra</i> = good. <i>adj.</i>
<i>Ariyasacca</i> = noble truth. <i>n.</i>	<i>Bhāsita</i> = saying. <i>n.</i> said. <i>p.p.</i>
<i>Ācariya</i> = teacher. <i>m.</i>	<i>Visāraḍa</i> = unconfused ; bold. <i>adj.</i>
<i>Kappa</i> = an aeon. <i>m.</i>	<i>Saka</i> = one's own. <i>adj.</i>
<i>Cāga</i> = charity. <i>m.</i>	<i>Sakya-puttiya</i> = belonging to the sons of Sākyas. <i>adj.</i>
<i>Cintayitvā</i> = having thought. <i>abs.</i>	<i>Saññamayati</i> = restrains ; trains oneself. <i>v.</i>
<i>Dānapati</i> = liberal donor ; philanthropist. <i>m.</i>	<i>Samana</i> = monk. <i>m.</i>
<i>Dāyaka</i> = donor. <i>m.</i>	
<i>Dhamma-vinaya</i> = doctrine and discipline. <i>m.</i>	

TRANSLATE INTO PALI

FORMING SANDHIS WHERE IT IS POSSIBLE

1. A virtuous man comes to an assembly without any fear. This is one of the results he has obtained through his virtue.

2. Having thought thus I distributed alms among 200 beggars.

3. Then I asked him again the same thing ; he answered in another way.

4. At the end of the discourse of the Ven. Sāriputta, the bhikkhus expressed their approval of his words.

5. If you always keep in mind the virtues of the Buddha, you will not fall into wicked thoughts.

6. The actions of the man, good or bad, will follow him to the other world as a wheel follows the feet of the oxen that are yoked to a cart.

7. The Buddha's admonition to us is that we must cleanse our minds from all sins.

8. One's mind becomes gladdened when one thinks about the virtues of the deities by which they are born in that state.

9. He has taken refuge in the Buddha, dhamma, and saṅgha.

10. The man fell head-downwards into a pit.

11. The Elder preached a long sermon to the assembly and further admonished them.

12. The liberal donor was not afraid of falling feet-upwards in a pit of glowing charcoal.

New Words

(Action) good and bad =	Cleanses = parisodheti. v.
kusalākusala (-kam-	Discourse = desanā. f.
ma). n.	Distributes = bhājeti ;
Approval = anumati. f.	vissajjeti. v.
Admonition = anusāsana ;	Expresses = pakāseti. v.
sāsana. n.	Expresses approval =
Assembly = sabhā. f.	abhinandati. v.
Becomes gladdened = pa-	Further = uttarim (pi).
sīdati. v.	ad. .
Born = nibbatta. p.p.	Glowing = jalita. p.p.
Charcoal = aṅgāra. m.	

<i>In another way</i> = añña-thā. <i>ad.</i>	<i>Same thing</i> = tad eva.
<i>In that state</i> = tattha. <i>in.</i>	<i>Sermon</i> = sutta. <i>n.</i>
<i>Keeps in mind</i> = manasi karoṭi. <i>v.</i>	<i>State</i> = attabhāva. <i>m.</i>
<i>Other world</i> = paraloka. <i>m.</i>	<i>Taken refuge</i> = saraṇa-gata. <i>p.p.</i>
<i>Obtained</i> = laddha. <i>p.p.</i>	<i>Thought</i> = cintā. <i>f.</i>
<i>Result</i> = ānisaṃsa ; 'vi-pāka. <i>m.</i>	<i>Wicked</i> = duṭṭha. <i>adj.</i>
	<i>Yoked</i> = yojita ; baddha. <i>p.p.</i>

Mixed Sandhi

25. When i before a dissimilar vowel is changed to y (according to the rule §10), that y, together with the preceding consonant, undergoes several changes.

I. ty becomes cc

Iti + evaṇ = ity + evaṇ = iccevaṇ
 Ati + antaṇ = aty + antaṇ = accantaṇ
 Jāti + andho = jāty + andho = jaccandho
 Iti + ādi = ity + ādi = iccādi
 Pati + ayo = paty + ayo = paccayo

II. dy becomes jj

Yadi + evaṇ = yady + evaṇ = yajjevaṇ
 Nadī + ā = nady + ā = najjā

III. dhy becomes jjh

Adhi + agamā = adhy + agamā = ajjhagamā
 Adhi + okāso = adhy + okāso = ajjhokāso
 Bodhi + aṅgā = bodhy + aṅgā = bojjhaṅgā

IV. bhy becomes bbh

Abhi + uggacchati = abhy + uggacchati = *abbhuggacchati*

Abhi + okāso = abhy + okāso = *abbhokāso*

Abhi + ācikkhanaṇ = abhy + ācikkhanaṇ = *abbhācikkhanaṇ*

V. py becomes pp

Api + ekacce = apy + ekacce = *appekacce*

Api + ekadā = apy + ekadā = *appekadā*

A few masculine nouns, ending in a, are differently declined from “nara.” Two of them are very frequently used.

26. Declension of Atta = Self

	SINGULAR	PLURAL
<i>Nom.</i>	Attā	Attāno
<i>Acc.</i>	Attānaṇ ; attañ	Attāno
<i>Ins.</i>	Attanā ; attena	Attanebhi ; attanehi
<i>Dat.</i>	} Attano	Attānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Attanā	Attanebhi ; attanehi
<i>Loc.</i>	Attani	Attanesu
<i>Voc.</i>	Atta ; attā	Attāno

27. Declension of Rāja = King

	SINGULAR	PLURAL
<i>Nom.</i>	Rājā	Rājāno
<i>Acc.</i>	Rājānaṇ ; rājaṇ	Rājāno
<i>Ins.</i>	Raññā ; rājena	Rājūbhi ; rājūhi ; rājebhi ; rājehi
<i>Dat.</i>	} Rañño ; rājino	Raññaṇ ; rājūnaṇ rājānaṇ
<i>Gen.</i>		

<i>Abl.</i>	Raññā ; rājamhā ; rājasmā	Rājūbhi ; rājūhi ; rājebhi ; rājehi
<i>Loc.</i>	Raññe ; rājini ; rājamhi ; rajasmiṇ	Rājusu ; rājesu
<i>Voc.</i>	Rāja ; rājā	Rājāno

Exercise 5

TRANSLATE INTO ENGLISH

1. Rājā nagare caranto dhammaṇ desentam ekaṇ tāpasam passi.

2. Dhammaṇ suṇantā bahū manussā rājini āgacchante tam eva olokesuṇ.

3. Rājūsu attano attano raṭṭhesu carantesu bahū-sevakā setacchattādīni gahetvā te anugacchanti.

4. Rājāno attānaṇ kumāre sake sake rajje patitṭhāpetum icchantā tesāṇ nānāsippāni sikkhāpenti.

5. Duṭṭhagāmanī-rañño Sālikumāro nāma eko' va putto ahosi. So attano piturantakaṇ rajjaṇ labhituṇ na icchi.

6. So rājā Elāraṇ Damiḷarājānaṇ māretvā Buddha-sāsanaṇ saṅgaṇhanto mahantāni cetiyāni bahū vihare ca kāresi.

7. “ Iccevam accanta-namassanīyaṇ
Namassamāno ratanattayaṇ yaṇ
Puññābhisandaṇ vipulaṇ alatthaṇ,
Tass' ānubhāvena hatantarāyo.” *Samp.* i, 1.

8. “ Ath' assa upaparikkhato etad ahosi : paccan-timesu kho janapadesu sāsanaṇ suppatitṭhitaṇ bha-vissatī ti”. *Samp.* i, 63.

9. “ Setṭhī kampamāno dhanasokena satīṇ paccupaṭ-thāpetum asakkonto tatth' eva pati.” *J. Illisa.*

10. “ Ekacco puggalo nice kule paccājāto hoti . . . so ca hoti . . . bāvhabādho kāṇo vā kuṇī vā.” *A.* ii, 85.

New Words

<i>Accanta-namassanīya</i> = most worshipful. <i>adj.</i>	<i>Paccupaṭṭhāpetum</i> = to retain or regain. <i>inf.</i>
<i>Alattha</i> = (he) got. <i>v.</i>	<i>Pitusantaka</i> = belonging to father ; paternal. <i>adj.</i>
<i>Asakkonta</i> = unable. <i>pr.p.</i>	<i>Patitṭhāpeti</i> = establishes. <i>v.</i>
<i>Ādi</i> = beginning. <i>m.</i> ; <i>et</i> <i>cetera</i> ; and so on. <i>n.</i>	<i>Bavhābādha</i> = much ail- ing ; sickly. <i>adj.</i>
<i>Ānubhāva</i> = power. <i>m.</i>	<i>Buddhasāsana</i> = Buddhism. <i>n.</i>
<i>Upaparikkhanta</i> = exa- mining ; enquiring. <i>pr.p.</i>	<i>Ratanattaya</i> = three pre- cious objects, the Bud- dha, Dhamma, and His Order. <i>n.</i>
<i>Ekacca</i> = some. <i>adj.</i>	<i>Vipula</i> = great ; immense. <i>adj.</i>
<i>Kampamāna</i> = trembling. <i>pr.p.</i>	<i>Saṅgaṇhanta</i> = entertain- ing ; supporting. <i>pr.p.</i>
<i>Kāṇa</i> = blind (in one eye). <i>adj.</i>	<i>Suṇanta</i> = hearing. <i>pr.p.</i>
<i>Kuṇi</i> = crooked-handed ; having a paralysed arm. <i>adj.</i>	<i>Suppatitṭhita</i> = well estab- lished. <i>p.p.</i>
<i>Janapada</i> = country ; territory. <i>m.</i>	<i>Sikkhāpeti</i> = teaches. <i>v.</i>
<i>Damiḷa-rāja</i> = Tamil king. <i>m.</i>	<i>Setacchatta</i> = white para- sol. <i>n.</i>
<i>Desenta</i> = preaching. <i>pr.p.</i>	<i>Sevaka</i> = attendant ; ser- vant. <i>m.</i>
<i>Namassamāna</i> = worship- ping. <i>pr.p.</i>	<i>Soka</i> = sorrow. <i>m.</i>
<i>Nānāsippa</i> = various arts. <i>n.</i>	<i>Hatantarāya</i> = having avoided the danger or removed the obstacles. <i>adj.</i>
<i>Paccantima</i> = remote. <i>adj.</i>	
<i>Paccājāta</i> = reborn. <i>adj.</i>	

TRANSLATE INTO PALI

1. The great pagoda, Ruvanveli, at Anurādhapura was built by King Duṭṭhagāmanī.
2. King George V sent his son, Prince Edward, to Ceylon and other countries.
3. When Devānampiya-Tissa was reigning in Ceylon, Emperor Asoka's son, Mahinda, came to Ceylon and established Buddhism here.
4. There are many shrines and monasteries built by the command of the kings.
5. The Buddha spent only a few months at the monastery built by His own relations in Kapilavatthu.
6. King Dharmāsoka knew that Buddhism would be well established in remote countries in the future.*
7. Many kings assemble to see the coronation of their lord, the Emperor.
8. All kings like to place their own sons on their respective thrones after their death.
9. Many attendants follow a king when he is traveling in his own kingdom, inspecting towns and villages there.
10. People, who were listening to the Dhamma, stood up when the king arrived there, to show their respect to him.

*This is a complex sentence with a noun-clause. A noun-clause is connected to a sentence through the help of the particle *iti*. The 8th sentence in the first part of this exercise is an example for this.

New Words

<i>After (their) death</i> = ac-cayena	<i>Reigning</i> = rajjaṇ anu-sāsenta or kārenta. <i>pr.</i>
<i>Arrived</i> = sampatta. <i>p.p.</i>	<i>p.</i>
<i>Assembles</i> = sannipatati. <i>v.</i>	<i>Respect</i> = gārava. <i>m.</i>
<i>Built</i> = kārita. <i>p.p. causative.</i>	<i>Spent (time)</i> = vītinā-mesi. <i>v.</i>
<i>Command</i> = āṇā. <i>f.</i>	<i>Stood up</i> = utṭhahi. <i>v.</i>
<i>Emperor</i> = adhirāja. <i>m.</i>	<i>Their respective</i> = attano attano. <i>poss. sing.</i>
<i>Few</i> = appaka ; kati-paya.* <i>adj.</i>	<i>Throne</i> = sīhāsana. <i>n.</i>
<i>Inspecting</i> = upaparikhanta. <i>pr.p.</i>	<i>To place</i> = ṭhapetuṇ. <i>inf.</i>
<i>Knew that . . .</i> = iti jāni or aññāsi.	<i>To see</i> = passituṇ. <i>inf.</i>
<i>Only</i> = eva. <i>in.</i>	<i>To show</i> = dassetuṇ. <i>inf.</i>
<i>Pagoda</i> = cetiya. <i>n.</i>	<i>Town</i> = nagara. <i>n.</i>
	<i>Travelling</i> = cārikaṇ ca-ranta. <i>pr.p.</i>

28. Declension of Mano-Group

MANA = mind

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Mano	Manā
<i>Acc.</i>	Manañ	Mane
<i>Ins.</i>	Manasā ; manena	Manebhi ; manehi
<i>Dat.</i>	} Manaso ; manassa	Manānaṇ
<i>Gen.</i>		
<i>Abl.</i>		
	Manasā ; manā ; manamhā ; manasmā	Manebhi ; manehi
<i>Loc.</i>	Manasi ; mane ; manamhi ; manasmiṇ	Manesu
<i>Voc.</i>	Mana ; manā	Manā

*Appaka is to be used in a collective meaning and the other in distributive.

Similarly declined are :

<i>Tama</i> = darkness	<i>Vaca</i> = word ; saying
<i>Teja</i> = heat ; power	<i>Aya</i> = iron
<i>Tapa</i> = religious austerity	<i>Sara</i> = lake
<i>Ceta</i> = thought	<i>Raja</i> = dust
<i>Yasa</i> = fame ; glory	<i>Vāsa</i> = cloth
<i>Paya</i> = milk ; water	<i>Sira</i> = head
<i>Vaya</i> = age	<i>Ura</i> = breast
<i>Thāma</i> = strength	<i>Oja</i> = splendour
<i>Raha</i> = secret	<i>Chanda</i> = metrics

Nabha = sky

This group has also Neuter forms. The difference of this group with the Masculine or Neuter nouns of the same ending, is :

(1) In Ablative these have a form ending in *-sā*, in Dative and Genitive a form ending in *-so*, in Locative a form ending in *-si*.

(2) Moreover the nouns of this group take an *o* for their last vowel when they are combined with some other noun or a suffix, e.g.,

Tama + *nuda* = *tamounda* (dispelling darkness).

Teja + *dhātu* = *tejodhātu* (the element of heat).

Vaya + *vuddha* = *vayovuddha* (come to old age).

Tapa + *vana* = *tapovana* (ascetics' forest).

Sira + *ruha* = *siroruha* (hair ; growing on the head).

Raha + *gata* = *rahogata* (gone to seclusion or privacy).

Paya + *nidhi* = *payonidhi* (ocean ; deposit of water).

Raja + *rāsi* = *rajaorāsi* (a heap or cloud of dust).

Aya + *patta* = *ayopatta* (iron bowl).

Sara + *ruha* = *saroruha* (lotus ; grown or risen in a lake).

39. Declension of a Masculine Noun
Ending in O

GO = CATTLE

	SINGULAR	PLURAL
<i>Nom.</i> } <i>Voc.</i> } Go		Gāvo
<i>Acc.</i>	Gāvaṇ ; gavaṇ ; gāvuṇ	Gāvo
<i>Ins.</i>	Gāvena ; gavena	Gobhi ; gohi ; gāvehi ; gavehi
<i>Dat.</i> } <i>Gen.</i> }	Gāvassa ; gavassa	Gavaṇ ; gunnaṇ ; gonāṇ
<i>Abl.</i>	Gāvā ; gavā ; gāvam- hā ; gavamhā ; gā- vasmā ; gavasmā	Gobhi ; gohi ; gāvehi ; gavehi
<i>Loc.</i>	Gāve ; gave ; gāvam- hi ; gavamhi ; gāvas- miṇ ; gavasmiṇ	Gāvesu ; gavesu ; gosu

This is used for cattle in common though this is in the Masculine. There are no other nouns similar to this.

Exercise 6

TRANSLATE INTO ENGLISH

AND POINT OUT THE NOUNS BELONGING TO THE
MANO-GROUP

1. Dvīhi vāṇijehi yācito Bhagavā attano sīsato muṭ-
ṭhimatte siroruhe tesāṇ adāsi.
2. Te Bhagavantaṇ sirasā namassitvā te siroruhe
attano nagaraṇ netvā saroruhādīhi pūjesuṇ.
3. “ Ekūnatiṇso vayasā
Bodhisatto ’bhinikkhami.

Pañcatinso 'tha vayasā

Bimbisāram upāgami."—*Mhv.* ii, 26, 27.

4. Gunnañ ce taramānaṇ

Ujuṇ gacchati puṇḅavo,

Sabbā tā uju gacchanti."—*A.* ii, 76.

5. Iddhimā tapodhano payonidhim pi sosetuṇ
samattho hoti.

6. Mahānirayo pana ayopākārena parikkhitto, ayo-
pidhānena pihito ; tassa ayomayā bhūmi tejasā jalitā
hoti.

7. Sākaṭikā gunnaṇ tiṇaṇ udakañ ca datvā te saka-
ṭesu yojetvā sakaṭe pājentā Bārāṇasiṇ gacchanti.

8. "Manasā ce paduṭṭhena

Bhāsatī vā karoti vā

Tato naṇ dukkham anveti

Cakkaṇ va vahato padaṇ."—*Dhp.* 1.

9. Manussā gavamhā payaṇ, payasā dadhiṇ,
dadhimhā sappiṇ ca labhanti.

10. So mettāsahagatena cetasā ekaṇ disaṇ pharitvā
viharati ; tathā dutiyaṇ ; tathā tatiyaṇ.

11. Bhagavati cetopasādena bahavo janā mahantaṇ
dibbasampattiṇ labhiṇsu.

12. Bhagavā nabhasā Laṅkāḍīpam āgamma yak-
khasamāgamassa upari nabhasi nisīditvā dhammadesa-
nāya te damesi.

13. "Ayasā 'va malaṇ samuṭṭhitaṇ

Tat 'uṭṭhāya tam eva khādati."—*Dhp.* 240.

14. Vacasā kataṇ kammaṇ vācasikaṇ, manasā kataṇ
kammaṇ mānasikaṇ nāma hoti.

15. "Yasoladdhākho pan 'amhākaṇ bhogā."—*D.* i, 118.

New Words

Abhinikkhami = left the household life. *v.*

Iddhimantu = possessed of supernatural power. *adj.*

Uju = straight. *adj.*

Uttāya = having risen (from the seat). *abs.*

Upāgami = approached. *v.*

Cetopasāda = gratification. *m.*

Tapodhana = monk (*lit.* one rich in asceticism). *m.*

Taramāna = crossing a stream. *pr.p.*

Damesi = subdued. *v.*

Dibbasampatti = heavenly bliss. *f.*

Dhammadesanā = religious discourse. *f.*

Namassitvā = having bowed down. *abs.*

Netvā = having carried. *abs.*

Paduttha = corrupt. *p.p.*

Parikkhitta = surrounded by. *p.p.*

Pākāra = rampart. *m.*

Pājenta = driving. *pr.p.*

Pidhāna = lid. *n.*

Pihita = shut. *p.p.*

Puṁgava = the chief bull. *m.* (*stem.* *puṅ* + *go*).

Pharitvā = having suff used. *abs.*

Bhoga = property. *m.*

Mala = rust ; dirt. *n.*

Mahāniraya = great hell. *m.*

Mānasika = born of the mind ; mental. *adj.*

Mutthimatta = a handful ; (amount that a fist can hold). *adj.*

Yasoladdha = got through tame. *adj.*

Yācita = asked ; begged. *p.p.*

Yāti = goes. *v.*

Yojetvā = having yoked. *abs.*

*Vahanta** = bearer. *pr.p.*

Vācasika = done through speech ; verbal. *adj.*

Viharati = dwells. *v.*

Samattha = able. *adj.*

Samāgama = assembly. *m.*

Sākaṭika = carter. *m.*

Sīsa = head. *n.*

Sosetum = to dry. *inf.*

* *Vahato* in this exercise must be translated : of the ox who drags the cart. For declension of *vahanta* see §51, First Book.

TRANSLATE INTO PALI

1. Flying through the air the birds go wherever they want.

2. The monk dwells in a cave suffusing the whole world with his benevolent mind.

3. The cattle, who help us in ploughing our fields and supply us with milk and ghee, should not be killed by us.

4. Two caravan leaders of Ukkala, having seen the Exalted One sitting in a forest, offered Him some food and received some hair-relics from Him.

5. They carried those relics to their own country, erected a shrine over them, and made daily offerings of lotuses and other flowers to the shrine.

6. The swan is able to drink the milk separating it from the water.

7. Many people in that country, having seen the shrine built by the merchants, came there to pay their homage.

8. There are many iron bridges made over the streams in Ceylon and other countries.

9. Millionaires keep their wealth in iron safes in order to protect it from the thieves.

10. The traveller, fatigued by the heat of the sun, came to a lake, bathed there, and went on with some lotuses in his hand.

11. Prince Siddhārtha became a monk at the age of 29, and became enlightened when he was 35 years old.

12. The monk having taken a bowl made of iron walks through the path which is full of dust and is heated by the sun.

13. To-day many well-to-do persons fly through the air wherever they like, as some persons, possessed of supernatural power, did in olden days.

14. The Hindoos treat their cattle well and abstain from eating their flesh.

15. People perform good or bad actions with body, speech and mind.

New Words

Abstains = viramati ; apagacchati.

Caravan leader = satthavāha. *m.*

Daily = patidinaṇ. *ad.*,
devasika. *adj.*

Drinks = pivati. *v.*

Enlightened = buddha.
p.p.

Erected = kāresi. *v.*

Fatigued = kilanta. *p.p.*

Flesh = maṇsa. *n.*

Full of dust = rajokinṇa.
adj.

Hair-relic = kesadhātu. *f.*

Heat of the sun = ātapa.
m.

Heated = tatta. *p.p.*

Helps = upatthambheti.
v.

In olden days = purā. *in.*

Iron safe = ayopeḷā. *f.*

Offered = adāsi. *v.*

Performs = karoti ; sampādeti. *v.*

Ploughing = kasana. *ger.*

Received = labhi. *v.*

Separating = visuṇ karonta. *pr.p.*

Should be killed = māretabba. *pt.p.*

Supplies with = sampādeti. *v.*

Stream = sota. *m.*

Swan = haṇsa. *m.*

To protect = rakkhituṇ.
inf.

To pay homage = gāravaṇ dassetuṇ.

Traveller = pathika. *m.*

Through the air = nabhasā.

Treats = saṅgaṇhāti ; sakkaroti. *v.*

Wanted = icchita. *p.p.*

Well-to-do = sukhita ; dhanavantu. *adj.*

Wherever = yattha katthaci. *in.*

Whole = sakala. *adj.*

COMPOUND NOUNS

SAMĀSA

40. When two or more nouns are combined together to form a grammatical unit it is called a Samāsa (compound).

Some compounds have an indeclinable as their first member. A few compounds are made up entirely of indeclinables.

There are six kinds of compounds :

- (1) *Kammadhāraya* = Adjectival Compound (where an adjective and a substantive is combined).
- (2) *Digu* = Numeral Determinative (numeral + substantive).
- (3) *T'appurisa* = Dependent Determinative (substantive + substantive).
- (4) *Dvanda* = Copulative or Aggregative (two or more nouns).
- (5) *Avyayībhāva* = Adverbial Compound (where an indeclinable—adverb included—and a substantive is combined).
- (6) *Bahubbīhi* = Relative or Attributive Compound (which bears a signification different from that of the component words).

41. The case-endings of the first member or members of a compound are generally dropped ; only in a few instances they are preserved.

1. KAMMADHĀRAYA

Adjectival Compound

42. The two members of an Adjectival Compound must, in their uncompounded state, be in the same case.

Examples

Nilan + uppalaṇ = *nīluppalam* (blue water-lily).

Rattan + vatthaṇ = *rattavattham* (red cloth).

Seto + hatthī = *setahatthī* (white elephant).

Nico + puriso = *nīcapuriso* (a dwarf ; a vulgar man).

Puṇṇā + nadī = *puṇṇanadī* (overflowing river).

Dīgho + maggo = *dīghamaggo* (long path).

43. The qualifying word here is generally placed first ; but in some cases it comes last.

Buddhaghoso + ācariyo = *Buddhaghosācariyo* (the commentator or teacher Buddhaghosa).

Sāriputto + thero = *Sāriputtatthero* (the elder Sāriputta).

Sumedho + paṇḍito = *Sumedhapāṇḍito* (wise Sumedha).

Bimbisāro + rājā = *Bimbisārārājā* (King Bimbisāra).

These four last examples may be called “Nouns in Apposition,” according to English grammarians.

44. If the descriptive word be in comparison, it comes last in this compound.

Ādicco viya Buddhho = *Buddhādicco* (the sunlike Buddha).

Cando viya mukhaṇ = *mukhacando* (moonlike face).

Sīho viya muni = *munisīho* (lionlike sage).

Nāgo viya Buddhho = *Buddhanāgo* (the elephantlike or noble Buddha).

The words *nāga*, *sīha*, etc. are used to denote superiority or greatness.

45. In Kammadhāraya the adjective “mahanta” becomes “mahā.” if it is followed by a double consonant it becomes “maha.”

Mahanto + muni = *mahāmuni* (great sage).

Mahantī + paṭhavī = *mahāpaṭhavī* (great earth).

Mahantaṇ + bhayaṇ = *mahabbhayaṇ* (great fear).

46. When the two members of a Kammadhāraya are feminine, the first one assumes the form of the masculine, if the word had been formed from a masculine stem.

Khattiyā + kumārī = *Khattiyakumārī* (princess of the warrior caste).

Brāhmaṇī + kaññā = *Brāhmaṇakaññā* (a Brahmin girl).

Nāgī + māṇavikā = *Nāgamāṇavikā* (maiden of the Nāga tribe).

Dutiyā + panti = *Dutiyapanti* (second line or class).

Note.—When the first feminine form is a proper noun, it does not take the masculine form, e.g.,

Nandāpokkharāṇī (Nandā pond).

Nandādevī (Queen Nandā).

47. When the particle “na” (not) is combined to another word, it is replaced by “a” before a

consonant, and by “ an ” before a vowel. (This is not included, anyhow, in the fifth class of compounds though it has an indeclinable as its member).

Na + manusso = *amanusso* (non-human being).

Na + samaṇo = *assamaṇo* (not a monk).

Na + ariyo = *anariyo* (ignoble ; low).

Na + iṭṭho = *anihṭṭo* (not agreeable).

Na + kusalaṇ = *akusalam* (sin ; bad action).

2. DIGU-COMPOUNDS

48. When a numeral and a substantive is combined it is called digu. The numeral must be the first member.

The numerals being a kind of adjectives this compound may be included in *kammadhāraya*. But it is separated and given a different name for the convenience of students.

There are two kinds of *Digu* :

(1) *Samāhāra* = collective (which expresses a whole and takes the form of the neuter singular).

(2) *Asamāhāra* = individual (which does not express a whole, but takes the plural form). Here the objects indicated by the last member are considered individually.

1. Samāhāra-Digu

Dve + aṅguliyo = *dvaṅgulaṇ* (two inches).

Tayo + lokā = *tilokaṇ* (three words).

Catasso + disā = *catuddisaṇ* (the four quarters).

Pañca + sīlāni = *pañcasīlaṇ* (the five precepts).

Satta + ahāni = *sattahāhaṇ* (a week).

Sataṇ + yojanāni = *satayojanaṇ* (hundred leagues).

2. Asamāhāra-Digu

Tayo + bhavā = *tibhavā* (the three states of existence).

Pañce + indriyāni = *pañcīndriyāni* (the five senses).

Exercise 7

TRANSLATE INTO ENGLISH
AND DEFINE THE COMPOUNDS

1. Buddhādicce anudite canda-suriya-satāni pi mokkhamaggaṇ pakāsetuṇ na sakkonti.

2. Mahāpurise mahābodhim upasaṅkamante mahāpaṭhavī mahāravaṇ rāvamānā kampi.

3. Dhammāsoka-mahārājā aneka-sahassee assamaṇe nīharitvā Buddhasāsaṇaṇ nimmalam akāsi.

4. Buddhanāgo Anāthapiṇḍika-mahāsetṭhinā kārite Jetavana-mahāvihāre ekūnavīsati-vassāni vasi.

5. Sāriputtatthero samāpattisukhena Pippaliguhaṇ sattāhaṇ vītināmesi.

6. Buddhaghosācariyo Jambudīpato Sīhalādīpam āgantvā Anurādhapure Mahāvihāre vasanto tipīṭakapāliyā aṭṭhakthāyo Māgadhabhāsāya likhi.

7. Vaṭṭagāmaṇi-Abhaya-mahārañño kāle bahavo mahātherā Mātula-janapade Āloka-guhāyaṇ sannipattitvā Buddhavacanaṇ tālapaṇṇesu likhiṇsu.

8. Tittiyā rattacandanehi maṇḍapaṇ kārapetvā taṇ nīluppalehi chādetvā mahājanassa pāṭihāriyaṇ dassessāmā ti tattha aṭṭhaṇsu.

9. Mahāmoggallānatthero attano iddhibalena Sak-kassa devarañño Vejayantapāsādaṇ kampesi.

10. Devadattatthero Rājagahanagare Ajātasattu-kumāraṇ pasādetvā mahālābhaṇ uppādesi.

11. Siddhatthakumāro Uruvelājanapade Nerañjarānadītire assattharukkhaṣṣa mūle nisiditvā Vesākha-puṇṇamiyā pacchimayāme abhisambodhiṇ pāpuṇi.

12. Kisā-Gotamī-nāmā khattiyakaññā nagaraṇ padakkhiṇaṇ karontassa mahāsattassa rūpasiriṇ disvā ekaṇ gātham āha.

New Words

Atthakathā = commentary. *f.*

Anudita = not risen. *p.p.*

Aneka = many. *adj.*

Abhisambodhi = perfect knowledge. *f.*

Ālokaguhā = the cave of that name, (Aluvihāra). *f.*

Iddhibala = supernatural power. *n.*

Upasaṅkamanta = approaching. *pr.p.*

Kampi = shook. *v.*

Chādāpetvā = having caused to be covered or thatched. *abs.*

Jambudīpa = India. *m.*

Tālapaṇṇa = palmyra leaf; ola. *n.*

Tipiṭakapāḷi = the text of the Buddhist Canon (of three portions). *f.*

Titthiya = heretical teacher. *m.*

Devarāja = king of gods. *m.*

Nimmala = stainless.

Nīharitvā = having ejected. *abs.*

Pakāsetum = to manifest. *inf.*

Pacchimayāma = last watch. *m.*

Padakkhiṇā = going round (keeping to the right, as a mark of respect); circumambulation. *f.*

Parivattesi = translated.

Pasādetvā = having converted (*lit.* having made calm or clear). *abs.*

Pāṭihāriya = miracle. *n.*

Pipphaliguḥā = a cave near Rājagaha. *f.*

Buddhavacana = the Buddha's word. *n.*

Maṇḍapa = pavilion. *m.*

Mahājana = the public. *m.*

Mahāpurisa = the great being. *m.*

Mahābodhi = the great Bo-tree at Buddha Gayā. *m.*

Mahāraha = costly ; precious or very valuable. *adj.*

Mahālābha = great gain. *m.*

Māgadhabhāsā = the language of Magadha. *f.*

Mātulajanapada = province of Mātale in Ceylon. *m.*

Mokkhamagga = path to deliverance. *m.*

Ratanamālī = name of the great pagoda at Anurādhapura. *n.*

Rattacandana = red sandal-wood. *n.*

Rava = noise. *m.*

Ravamāna = making a noise. *pr.p.*

Rūpasiri = beauty. *f.*

Vesākhapunṇamī = the full moon day of the month Vesākha (May). *f.*

Samāpattisukha = bliss of concentration. *n.*

Sattāha = a week, *n.*

TRANSLATE INTO PALI

MAKING COMPOUNDS WHERE IT IS POSSIBLE

1. Wearing red clothes and with red water-lilies in their hands, many girls of the warrior caste and of the Brahmin caste went to Jetavana to show their respect to the Great Sage.

2. Five hundred saints assembled in the pavilion, erected by King Ajātasattu of Rājagaha, in front of the cave Sattapaṇṇi.

3. Leaving his consort, Yasodharā, his only infant, Rāhula, and immense wealth, Prince Siddhārtha went away to become a monk.

4. The Buddha's tooth relic was brought from Kalinga to Ceylon during the reign of King Meghavaṇṇābhaya.

The king kept it in a casket made of red sandal-wood and showed great respect to it.

5. Ming-Dun-Ming, the king of Burma, sent envoys and much wealth to India in order to repair the old shrine at Buddhagayā, where the Great Being attained enlightenment.

6. The Great Teacher, Buddhaghosa, learnt the Sinhalese commentaries from the Great Elder Saṅghapāla of the Great Monastery in Anurādhapura, and translated them into Pāli.

7. Having become the over-lord of Laṅkā, Parākrāmabāhu I ejected the impostors from the Buddhist community (of monks) and united the three sects.

8. Wearing white garments and taking white lotuses, white water-lilies, and other multi-coloured flowers, male and female devotees go to Anurādhapura to show their respect to the great Bo-tree and the other shrines there.

9. The Elder Mahā-Kassapa, with five hundred monks, came to the Sal-grove near Kusinārā to bow down at the feet of his dead Master.

10. Mallas of Kusinārā placed the Buddha's body in a golden coffin, filled it with scented oil, and kept it upon a pyre made of sandal-wood.

11. They covered it with white, red and yellow cloths and decorated it with wreaths of various colours.

12. The Great Sage of the Sākyas travelled in many countries preaching his doctrine to the poor and the rich alike. People of various castes became His disciples.

New Words

Alike = avisesaṇ. *ad.**Attained* = labhi. *v.**Buddhist community (of monks)* = bhikkhu-saṅgha. *m.**Casket* = karaṇḍa. *m.**Coffin* = (mataka-) doṇi. *f.**Enlightenment* = bud-dhatta. *n.**Envoy* = rājadūta. *m.**Golden* = suvaṇṇamaya. *adj.**Immense* = atimahanta. *adj.**Impostor* = patirūpaka. *m.**Infant* = thanapa. *m.**Leaving* = jahitvā. *abs.**Mallas of Kusinārā* = Kosinārakā Mallā. *m. pl.**Master* = satthu. *m.**Multi-coloured* = nānā-vaṇṇa. *adj.**Sal-grove* = sālavana. *n.**Saint* = arahanta. *m.**Scented* = sugandha. *adj.*; vāsita. *p.p.**Sinhalese* = sīhaḷa. *adj.**Three sects* = nikāyat-taya. *n.**To repair* = paṭisaṅkharitū. *inf.**To show* = dassetū. *inf.**Tooth relic* = danta-dhātu. *f.**Translates* = parivatteti; anuvādeti. *v.**Travels* = sañcarati. *v.**Unites* = ekībhāvam upa-neti. *v.**Various* = vividha. *adj.**Wearing* = paridahanta. *pr.p.*; paridahitvā. *abs.**White lotus* = puṇḍarīka. *n.**White water-lily* = kumuda. *n.**Wreath* = (mālā) dāma. *m.*

3. TAPPURISA-SAMĀSA

Dependent Determinative Compounds

49. If two nouns, related to each other by some oblique case, are joined together, it is called Tappurisa Compound.

(a) The first member, which may be in any case other than the Nominative (and the Vocative), qualifies or determines the last member.

(b) The gender and the number of the compound are determined by the last member.

These compounds may be divided into six groups according to the cases belonging to the first members :

- (1) *Dutiyā-Tappurisa* (with the Accusative Case).
- (2) *Tatīyā-Tappurisa* (with the Instrumental).
- (3) *Catutthī-Tappurisa* (with the Dative).
- (4) *Pañcamī-Tappurisa* (with the Ablative).
- (5) *Chaṭṭhī-Tappurisa* (with the Possessive).
- (6) *Sattamī-Tappurisa* (with the Locative).

Examples

1. Dutiyā-Tappurisa

Gāmaṇ + gato = *gāmagato* (gone to the village).

Sukhaṇ + patto = *sukhappatto* (having attained happiness).

Rathaṇ + ārūlho = *rathārūlho* (having got into the car).

Pamāṇaṇ + atikkanto = *pamāṇātikkanto* (gone over the measure).

2. Tatīyā-Tappurisa

Buddhena + desito = *Buddhadesito* (preached by the Buddha).

Sappena + daṭṭho = *sappadaṭṭho* (bitten by a serpent).

Raṇṇā + hato = *rājāhato* (killed by the king).

Viṇṇūhi + garahito = *viṇṇūgarahito* (despised by the wise).

3. Catutthī-Tappurisa

Pāsādāya + dabbaṇ = *pāsādadabbaṇ* (material for the mansion).

Raṇṇo + arahaṇ = *rājārahaṇ* (worthy of a king).

Buddhassa + deyyaṇ = *Buddhadeyyaṇ* (that should be given to the Buddha).

Yāguyā + taṇḍulā = *yāgutaṇḍulā* (rice for gruel).

50. The compounds formed with an infinitive and *kāma* (desirous) or *kāmatā* (desire) are considered to be in the Dative-Tappurisa.

Gantuṇ + kāmo = *gantukāmo* (desirous to go).

Sotuṇ + kāmatā = *sotukāmatā* (desire to hear).

Vattuṇ + kāmo = *vattukāmo* (desirous to say).

Dātuṇ + kāmatā = *dātukāmatā* (desire to give).

4. Pañcamī-Tappurisa

Rukkhā + patito = *rukkhapatito* (fallen from the tree).

Bandhanā + mutto = *bandhanamutto* (released from the bond or confinement).

Rājamhā + bhīto = *rājabhīto* (afraid of the king).

Duccaritato + virati = *duccaritavirati* (abstinence from vice or bad conduct).

5. Chaṭṭī-Tappurisa

Jinassa + vacanaṇ = *Jinavacanāṇ* (word of the Buddha).

Raṇṇo + putto = *rājaputto* (king's son).

Dhaññānaṇ + rāsi = *dhaññarāsi* (a heap of corn).

Pupphānaṇ + gandho = *pupphagandho* (smell of the flowers).

6. Sattamī-Tappurisa

Gāme + vāsī = *gāmaṇvāsī* (villager).

Dhamme + rato = *dhammarato* (delighting in the doctrine).

Vane + pupphāni = *vanapupphāni* (flowers in the forest or wild-flowers).

Kūpe + maṇḍūko = *kūpamaṇḍūko* (frog in the well).

51. It is stated in §41 that the case-endings of the first members of some compounds are not dropped. In that case the compound is called *Aluttasamāsa*. Examples for this are mostly found in Tappurisa.

Pabhaṇ + karo = *pabhaṇkaro* (generator of the light ; the sun).

Ante + vāsiko = *antevāsiko* (a resident pupil).

Paṇke + ruhaṇ = *paṇkeruhaṇ* (grown in (out of) the mud, i.e., a lotus).

Manasi + kāro = *manasikāro* (keeping in the mind ; attention).

Parassapadaṇ (word for another = Reflective Voice).

Pubbenivāso (former lives ; life in a former existence).

52. There is a variety of the *Tappurisa* in which the last member is a verbal derivative which cannot be used independently. It is named “Upapada-Tappurisa.”

Kumbhaṇ karotī ti = *kumbhakāro* (a potter).

Dhammaṇ caratī ti = *dhammacārī* (observer of the dhamma).

Urena gacchatī ti = *urago* (a serpent).

Attamhā jāto = *attajo* (son).

Pabbate tiṭṭatī ti = *pabbataṭṭho* (one who stands on a rock).

Remark

-kāro, -go, -jo and -ṭho in these examples are not used independently. They stand in these forms only in compounds.

4. DVANDA-SAMĀSA

Copulative or Aggregative Compounds

53. Two or more nouns joined by “ca” (=and) may be combined together eliminating the intermediate conjunctions. The compound thus formed is called Dvanda.

The members of this compound must be co-ordinate in their uncompounded state.

There are two kinds of Dvanda-Compounds :—

(1) *Asamāhāra* and (2) *Samāhāra*.

(1) The first one stands in the plural, and takes the gender and declension of its last member.

(2) The second takes the form of a neuter singular and becomes a collective, whatever be the number of its members. This occurs with the names of birds, parts of the body, trees, herbs, arts, musical instruments, etc.

1. Asamāhāra-Dvanda

Samaṇā ca brāhmaṇā ca = *samaṇabrahmaṇā* (monks and brahmins).

Cando ca suriyo ca = *candasuriyā* (the moon and the sun).

Devā ca manussā ca = *devamanussā* (gods and men).

Mātā ca pitā ca = *mātāpitāro* (parents).

Surā ca asurā ca narā ca nāgā ca yakkhā ca = *surā-sura-nara-nāga-yakkhā* (gods, Asuras, human beings, Nāgas and Yakkhas).

2. Samāhāra-Dvanda

All members of the Dvanda-Compounds being coordinative, there arises the question of the order of their position. The following rules are given as to the order:—

(a) Shorter words are placed before longer ones.

(b) Words in **i** or **u** are placed first.

Examples

Gītaṇ ca vāditaṇ ca = *gītavāditaṇ* (singing and music).

Cakkhu ca sotaṇ ca = *cakkhusotaṇ* (eye and ear).

Jarā ca maraṇaṇ ca = *jarāmaranaṇ* (decay and death).

Hatthino ca assā ca rathā ca pattikā ca = *hatth'assa-ratha-pattikaṃ* (elephants, horses, chariots and infantry).

Hatthī ca gāvo ca assā ca vaḷavā ca = *hatthi-gavāssa-valavaṇ* (elephants, cattle, horses and mares).

Exercise 8

TRANSLATE INTO ENGLISH
AND DEFINE THE COMPOUNDS

1. “Mahāsatto pana āgacchanto kahāpaṇasahassena saddhiṃ ekaṃ sāṭakaṃ tambūlapasibbake ṭhapetvā āgato.”—*J. Mahosadha*.

2. “Uttamaṅgaruhā mayhaṃ
Ime jātā vayoharā ;
Pātubhūtā devadūtā ;
Pabbajjāsamayo mama.”—*J. Makhādeva*.

3. Paṇḍito uppādita-dhanañ ca āhaṭa-dhanañ ca sabbaṃ tassā mātāpitunnaṃ datvā te samassāsetvā tam ādaya nagaram eva agamāsi.

4. “Jarasakko amhe matte katvā mahāsamudda-
piṭṭhe khipitvā amhākaṃ deva-nagaraṃ gaṇhi ; mayaṃ
tena saddhiṃ yujjhितvā amhākaṃ devanagaram eva
gaṇhissāma.”—*J. Kulāvaka*.

5. “Tassa gamanamagge simbalīvanaṃ tālavanaṃ
viya chijjitvā samuddapiṭṭhe pati ; supaṇṇa-potakā
samuddapiṭṭhe parivattantā mahāravaṃ raviṃsu.”—*Ibid*.

6. “Mahāmāyā-devī . . . gandhodakena nahāyitvā
cattāri sataśahassāni vissajjetvā mahādānaṃ datvā
. . . alaṅkata-paṭiyattaṃ sirigabbhaṃ pavisitvā sirisayane
nippannā . . . imaṃ supinam addasa.”—*J. Nidāna*.

7. “Dvinnam pana nagarānaṃ antare ubhaya-naga-
ravāsīnam pi Lumbinīvanaṃ nāma maṅgala-sālavanaṃ
atthi.”—*Ibid*.

8. “Sakalaṃ Lumbinīvanaṃ Cittalatāvana-sadisaṃ
mahānubhāvassa rañño susajjita-āpānamaṇḍalaṃ viya
ahosi.”—*Ibid*.

9. “Bodhisatto pana dhammāsanato otaranto dhammakathiko viya . . . dve hatthe dve pāde ca pasāretvā . . . Kāsika-vatthe nikkhitta-maniratanāṇ viya jotanto mātukucchito nikkhami.”—*Ibid.*

10. “Ath’ ekadivasaṇ bodhisatto uyyānabhūmiṇ gantukāmo sārathiṇ āmantetvā ‘rathaṇ yojehī’ ti āha.”—*Ibid.*

New Words

Āgacchanta = coming.
pr.p.

Āpānamaṇḍala = drinking or banqueting-hall.
n.

Āmantetvā = having called.
abs.

Uttamaṅgaruha = hair (on the head). *m.*

Uppādita = raised ; produced. *p.p.*

Uyyānabhūmi = park ; garden. *f.*

Otaranta = getting down.
pr.p.

Kahāpaṇa = a coin (value of which was about 2s.). *m.n.*

Kāsikavattha = cloth made in Kāsi-territory.
n.

Khipitvā = having thrown.
abs.

Gandhodaka = scented water. *n.*

Gamanamagga = the path that is to be gone. *n.*

Cittalatāvana = name of a pleasance in Indra’s city. *n.*

Jara-sakka = old Sakka, the king of devas. *m.*

Jāta = born ; come into existence. *p.p.*

Jotanta = glowing. *pr.p.*

Tambūla = betel (leaf). *n.*

Tālavana = palmyra grove. *n.*

Devadūta = heavenly messenger. *m.*

Dhammāsana = pulpit.
n.

Dhammakathika = preacher. *m.*

Nagaravāsī = citizen. *m.*

Nikkhitta = kept ; placed.
p.p.

Nipanna = lying down.
p.p.

Paṭiyatta = prepared. *p.p.*

Paṭivedeti = informs. *v.*

Pbbajjāsamaya = time to become a monk. *m.*

Payojayati = performs. *v.*

Parivattanta = rolling ;
turning round. *pr.p.*

Pasāretvā = having stretched. *abs.*

Pasibbaka = purse. *m.*

Pātubhūta = manifested.
p.p.

Potaka = young one. *m.*

Maṅgala = royal; *lit.*
auspicious. *adj.*

Maṇiratana = a precious
gem. *n.*

Matta = intoxicated. *p.p.*

Mātukucchi = mother's
womb. *m.f.*

Yujjhitvā = having
fought. *abs.*

Ravi = screamed. *v.*

Vayohara = snatching
the life. *adj.*

Sadisa = similar. *adj.*

Samassāsetvā = having
consoled. *abs.*

Samudda-piṭṭha = surface
of the sea. *n.*

Simbalī = silk cotton
tree. *m.*

Supaṇṇa = a kind of
fairy bird. *m.*

Sāṭaka = cloth. *m.n.*

Sirigabbha = royal cham-
ber. *m.*

Sirisayana = state couch.
n.

Supina = dream. *n.*

Susajjita = well prepared.
p.p.

TRANSLATE INTO PALI

FORMING COMPOUNDS WHERE IT IS SUITED

1. The man who went to the village brought a heap of corn to the city and sold them to the citizens.

2. Lions, tigers, leopards, bears and deer will not live in a burnt forest.

3. There are coconut trees, palmyras, jak trees, mango and bread-fruit trees in the villages and towns in Ceylon.

4. The sun, moon and stars move in the sky giving light and delight to the people living in the world.

5. All, young and old, rich and poor, suffer great pain when they are bitten by serpents.

6. The monkey, fallen from the branch of that tree, was bitten by the village dogs.

7. The horses, cattle, buffaloes, goats and sheep released from their confinements, wandered in forests and fields eating grass and drinking water.

8. The frog dwelling in a well takes it as the greatest deposit of water in the world ; in the same way, a foolish man thinks his knowledge is very extensive.

9. Then the Enlightened One, at the end of those seven days, rose from the seat at the foot of the Bodhi-tree and went to the Ajapāla banyan-tree.

10. Tapussa and Bhalluka, the merchants, bowed down in reverence at the feet of the Blessed One and said : “ We take our refuge, lord, in the Blessed One and in the Dhamma.”

11. Now the young prince bade his charioteer to make ready the state chariot, saying : “ Let us go to the pleasance.”

12. At that time the Buddha,¹ Dīpaṅkara, accompanied by a hundred thousand saints, reached the city of Ramma, and took up His residence in the great monastery of Sudassana.

New Words

Accompanied by = pari-
vuta. *p.p.*

Bade = āṇāpesi. *v.*

Buffalo = mahisa. *m.*

Banyan-tree = nigrodha.
m.

Bear = accha. *m.*

Bread-fruit = labuja. *m.*

Delight = pīti. *f.*

Deposit = āsaya ; ākara.
m.

Extensive = patthata. *p.p.*

Frog = maṇḍuka. *m.*

Greatest = mahattama.
adj.

In reverence = gāravena
or sagāravaṇ. *ad.*

Knowledge = ñāṇa. *n.*

Lord = Bhante. *voc.*

Makes ready = yojeti ;
paṭiyādeti. *v.*

Mango = amba. *m.*

Moves = sañcarati. *v.*

Pain = vedanā. *f.*

Pleasance = uyyāna. *n.*

Poor = dukkhita ; deḷid-
da. *adj.*

Reached = upāgami. *v.*

Saying = vadanta. *pr.p.*

Sheep = meṇḍa. *m.*

Star = tārakā. *f.*

Suffers = vindati. *v.*

Takes refuge = saraṇaṇ
gacchati. *v.*

Tiger = vyaggha. *m.*

Took up his residence =
vihari. *v.*

Town = nagara. *n.*

Washing = dhovana. *ger.*

Well = kūpa. *m.*

Went forth to meet = pac-
cuggamanaṇ kari. *v.*

Combine the following words :—

Rukkhaṇ + ārūlho

Buddhena + bhāsito

Rattaṇ + vatthaṇ

Seto + goṇo

Rājato + bhayaṇ

Tisso + rattiyo

Cattāri + saccāni

Naccañ ca gītañ ca vāditañ ca

Define the following compounds :—

Gehagato

Mukha-nāsikaṇ

Pattacīvaraṇ

Khattiya-brāhmaṇā

Mahāmoho

Majjhimapuriso

Chalāyatanaṇ

Alābho

Anasso

Purānavihāro

Guttilācariyo

Mahosadha-paṇḍito

Dasasīlaṇ

5. AVYAYĪBHĀVA-SAMĀSA

Adverbial Compounds

54. When the first member of a compound is an indeclinable and the second a substantive, it is called an Avyayībhāva Compound.

The whole compound becomes an adverb, taking the ending of the (neuter) accusative singular. Some case (usually oblique) is implied in the substantial member according to the meaning of the indeclinable.

Nagarassa + upa = *upanagaram* (near the town).

Rathassa + anu = *anuratham* (behind the chariot).

Gharan + anu = *anugharam* (house after house).

Anu + addhamāsaṇ = *anvaddhamāsam* (once in a fortnight).

Mañcassa + heṭṭhā = *heṭṭāmañcam* (under the bed).

Pāsādassa + upari = *uparipāsadam* (upon the mansion, i.e., on the terrace ; upstairs).

Pākārassa + tiro = *tiropākāram* (across or through the rampart).

Gāmassa + anto = *antogāmam* (inside the village).

Sotaṇ + paṭi = *paṭisotam* (against the current).

Kamo + yathā = *yathākkamam* (according to the order).

Vuddhānaṇ (paṭipāṭi) + yathā = *yathāvuddham* (following seniority).

Bhattassa + pacchā = *pacchābhattam* (after the meal, i.e., afternoon).

Gaṅgāya + adho = *adhogaṅgam* (down the river).

Jīvo + yāva = *yāvajīvam* (as long as life lasts).

Balaṇ + yathā = *yathābalaṃ* (according to one's strength, i.e., to the best of one's ability).

Nagarato + bahi = *bahinagaram* (outside the town).

Attho + yāva = *yāvadattham* (as much as desired ; to the full).

Ā (yāva) + samuddaṇ = *āsamuddam* (as far as the sea-coast).

Vātassa + anu = *anuvātam* (following or with the wind).

6. BAHUBBĪHI (RELATIVE) COMPOUNDS

55. When two or more substantives are combined together and the resultant denotes something other than what is meant by the two members severally, the compound is called Bahubbīhi = Relative or Attributive.

This compound requires the addition of such relative pronouns as : “ he, who, that, which,” etc. to express its full meaning ; therefore this is used as an adjective and takes any gender according to that of the noun which it qualifies.

Examples

Chinnā + hatthā (yassa, so) = *chinnahattho* (a man) whose hands have been cut off.

Lohitena + makkhitaṇ + sīsaṇ (yassa, so) = *lohita-makkhitasīso* (a man) whose head is besmeared with blood.

Ārūlhā + vāṇijā (yaṇ, sā) = *ārūlhavāṇijā* (a ship) on which the merchants have embarked.

Jitāni + indriyāni (yena, so) = *jīṭindriyo* (a monk) who has subdued his senses.

Dinno + suṅko (yassa, so) = *dinnasuṅko* (an official) to whom the tax is given.

Niggatā + janā (yasmā, so) = *niggatajano* (a village) from where the people have departed.

Khīṇā + āsavā (yassa, so) = *khīṇāsavo* (a saint) whose passions are destroyed.

Sampannāni + sassāni (yasmiṇ, so) = *sampannasasso* (a province) in which the crops are abundant.

56. Feminine nouns ending in *ī*, *ū*, and the stems ending in **-tu**, generally take the suffix **ka**, when they are the last member of a Bahubbīhi.

Bhavo + nadiyo (yasmiṇ, so) = *'bahunadiko* (a country) where there are many rivers.

Apagato + satthā (yasmā, so) = *apagatasatthukaṃ* (the doctrine) whose founder is dead.

Bhū + vadhuyo (yassa, so) = *bhuvadhuko* (a person) who has many wives.

57. When a feminine noun is the last member of a Bahubbīhi, it takes the masculine, or neuter form, if it is determining a masculine or neuter noun; also the first member, if it is feminine, drops its feminine sign.

Mahantī + paññā (yassa, so) = *mahāpañño* (a person) who has great wisdom.

Pahūtā + jivhā (yassa, so) = *pahūtajivho* (a man) whose tongue is broader (than that of others).

Acalā + saddhā (yassa, so) = *acalasaddho* (a man) with an unshakable faith.

Dīghā + jaṅghā (yassa, so) = *dīghajaṅgho* (a man) whose shanks are long.

Exercise 9.

TRANSLATE INTO ENGLISH
AND DEFINE THE COMPOUNDS

1. Sura-nara-mahito Satthā bhikkhusahassa-parivuto ākiṇṇa-manussaṇ Rājagahanagaraṇ pāvisi.

2. Ārūḷha-vāṇijā mahānāvā nirupaddavena mahā-samuddaṇ taritvā sattāhena Jambudīpaṇ sampāpuṇi.

3. Saparivāro rājā anvaddhamāsam antopurā nik-khamitvā nānā-tarusanda-maṇḍitaṇ dijaṇa-kūjitaṇ uyyānaṇ gacchatī.

4. “Sīlagandha-samo gandho
Kuto nāma bhavissati,
Yo samaṇ anuvāte ca
Paṭivāte ca vāyati ?”—*Vism.* i, 10.

5. Bahavo Brāhmaṇā bahinagarato antonagaram pavisitvā yāvadattham bhuñjitvā saka-saka-gehāni agamiṇsu.

6. Dussīlā yāvajīvam akusalāni katvā param maraṇā niraye uppajjitvā atikaṭuka-dukkhaṇ vindanti.

7. Sambuddha-parinibbāṇato vassa-sataccayena Vesālivāsino Vajjiputtakā bhikkhū sāsane abbudaṇ uppādesuṇ.

8. “Tasmiṇ samaye Satthā anupubben’ āgantvā Anāthapiṇḍikena mahāseṭṭhinā kārīte Jetavana-mahā

vihāre viharati, mahājanan saggamagge ca mokkhamagge ca paṭiṭṭhāpayamāno.”—*Dh. A. i, 4.*

9. Chalabhiññāppattā pañcasata-khīṇāsavā antovassan Rājagahasamīpe vasantā dhamma-vinaya-saṅgītim akaṇsu.

10. “Tadā Sāvatthiyan satta-manussa-koṭiyo vasanti; tesu ariyasāvakānan dve yeva kiccāni ahesuṇ : purebhattan dānan denti, pacchābhattan gandha-mālādi-hatthā vattha-bhesajja-pānakādiṇ gāhāpetvā dhammasavaṇatthāya gacchanti.”—*Dh. A. i, 5.*

New Words

Atikatuka = very severe.
adj.

Anupubbenā = in regular order; in due course. *ad.*

Antovassam = within the rainy season. *ad.*

Abbuda = contention ; dissension. *lit. tumour. m.*

Ariyasāvaka = a disciple who has attained the path. *m.*

Ākiṇṇa = full of ; scattered with. *p.p.*

Kicca = work; business. *n.*

Gāhāpetvā = having caused to be taken. *abs.*

Chalabhiññāppatta = one who has attained the six supernatural powers. *adj.*

Tarusanda = grove of trees. *m.*

Dijagaṇa-kūjita = resounding with (the singing of) birds. *adj.*

Dussīla = of bad character. *adj.*

Dhammasaṅgīti = rehearsal of the Dhamma. *f.*

Nirupaddava = free from danger. *adj.*

Paṭiṭṭhāpayamāna = establishing. *pr.p.*

Param = after. *ad.*

Parinibbāṇa = final passing away. *n.*

Parivuta = surrounded by. *p.p.*

Pānakādi = syrups and such other things. *n.*

Maṇḍita = adorned ; beautiful. *adj.*

Mahita = honoured. *p.p.*

Vajjiputtaka = sons of Vajjis. *m.*

Vāyati = blows. *v.*

Vindati = suffers; gets. *v.*

Satta-manussa-kotiyo =
70 millions of people.
f. pl.

Sama = equal ; even.
adj.

Samīpa = proximity. *n.*,
near ; adjacent. *adj.*

Samaya = time ; religion.
m.

Saṃparivāra = together
with the following or
retinue. *ad.*

Sīlagandha = fragrance
of virtue. *m.*

TRANSLATE INTO PALI

FORMING COMPOUNDS WHERE IT IS POSSIBLE

1. Bimbisāra, the king of Magadha, came with his retinue to his garden named Veluvana to listen to the doctrine preached by the Buddha.

2. Having heard the Dhamma, he, together with one hundred and twenty thousands of men, became a disciple of the Blessed One.

3. The man whose sons are dead went to a monastery (situated) outside the town and made an offering of alms and robes to the monks dwelling there.

4. On the next day, having prepared alms for the bhikkhus and having decked the town, they repaired the road by which the Buddha was to come.

5. He said to the men, “ If you are clearing this road for the Buddha, assign to me a piece of ground. I will clear it in company with you.”

6. But, before the ground could be cleared by him, the Buddha Dīpaṅkara with a train of a hundred thousand saints, endowed with the six supernormal powers, came down into the road all decked and made ready for Him.

7. Having received at the foot of a banyan tree a meal of rice-milk, and partaken of it by the banks of the Nerañjarā, he will attain, at the foot of a fig tree, the Supreme Knowledge.

8. The saints, four hundred thousand in number, having made offerings of perfume and garlands to the Great Being, saluted him and departed.

9. While the earth was trembling the people of the city of Ramma, unable to endure it, fell here and there, while waterpots and other vessels were dashed into pieces.

10. At that moment the throne on which Sakka was seated became warm.

New Words

<i>Assigns</i> = niyameti. <i>v.</i>	<i>Made ready</i> = paṭiyatta. <i>p.p.</i>
<i>Blessed One</i> = Bhagavantu. <i>m.</i>	<i>Meal of rice-milk</i> = khīrapāyāsa. <i>m.</i>
<i>As before</i> = pubbe viya.	<i>On one side</i> = ekaman-taṇ. <i>ad.</i>
<i>Clearing</i> = sodhenta. <i>pr.p.</i>	<i>Piece</i> = khaṇḍa ; bhāga. <i>m.</i>
<i>Dashed into pieces</i> = khaṇḍākhaṇḍikajāta. <i>p.p.</i>	<i>Represented</i> = upanīta. <i>p.p.</i>
<i>Fig tree</i> = assattha. <i>m.</i>	<i>Supreme Knowledge</i> = sabbaññutañāṇa. <i>n.</i>
<i>Having partaken (of it)</i> = paribhuñjitvā. <i>abs.</i>	<i>To endure</i> = sahituṇ. <i>inf.</i>
<i>In company with</i> = saha. <i>in.</i>	<i>Vessel</i> = bhājana. <i>n.</i>

COMPLEX COMPOUNDS

58. Compounds themselves may become the members of another compound, and this new compound again may be a member of another compound, thus forming compounds within compounds. These mixed compounds are called “Missaka-samāsa” (Complex Compounds).

In such cases take each component compound as a separate member and dissolve it as follows :

1. *Suranara-mahito* (given above in exercise 9).

(a) *Surā ca narā ca=suranarā* (*Dranda*).

(b) *Suranarehi + mahito=suranaramahito* (*Tappurisa*).

2. *Bhikkhusahassa-parivuto* (in the same sentence).

(a) *Bhikkhūnaṃ + sahassaṃ=bhikkhusahassam* (*Tappurisa*).

(b) *Bhikkhusahassena + parivuto=bhikkhusahassa-parivuto* (*Tappurisa*).

3. *Gandha-mālādi-hatthā* (10th para. exercise 9).

(a) *Gandhā ca mālā ca=gandhamālā* (*Dranda*).

(b) *Gandhamālā + ādi (yesaṃ, te)=gandhamālādayo* (perfumes, garlands and such other things).—*Bahubbīhi*.

(c) *Gandhamālādayo hatthesu (yesaṃ, te)=gandha-mālādi-hatthā* (with perfumes, garlands, etc. in their hands).—*Bahubbīhi*.

4. *Sabbālaṅkāra-patimaṇḍitā*.

(a) *Sabbe + alaṅkāra=sabbālaṅkāra* (*Kammadhāraya*).

(b) Sabbālaṅkārehi + patimaṇḍitā = *sabbālaṅkārapatimaṇḍitā* (*Tappurisa*).

5. *Dvattiṃsa-mahāpurisa-lakkhaṇa-patimaṇḍito*.

(a) Mahanto + puriso = *mahāpuriso* (*Kammadhāraya*).

(b) Mahāpurisānaṇ + lakkhaṇā = *mahāpurisa-lakkhaṇā* (*Tappurisa*).

(c) Dvattiṃsa ca te mahāpurisalakkhaṇā cā ti = *dvattiṃsamahāpurisalakkhaṇā* (*Kammadhāraya*).

(d) Dvattiṃsa-mahāpurisa-lakkhaṇehi patimaṇḍito yo, so = *dvattiṃsa . . . patimaṇḍito*. (The person who is endowed with the 32 marks of a Great Being). —*Bahubbīhi*.

Change of Certain Words

59. Some words take a different form when they are compounded.

(a) Change of *mahanta* to *mahā* is stated above.

(b) *Go* becomes *gava* and *gu*.

(i) *Hatthi-gavāssa-valāvaṃ* (elephants, cattle, horses and mares).

(ii) *Cittā gāvo yaṣṣa*, so = *cittagu* (a person) who has spotted cows and oxen.

(c) *Bhūmi* becomes *bhumma* or *bhūma*.

(i) *Pañca + bhūmiyo* (yassa, so) = *pañcabhummo* (a mansion) which has five storeys.

(ii) *Cattāro + bhūmiyo* (yassa, so) = *catubhūma* (the mind) which has four stages. *Ka* is super-added as in *Bahunadiko*.

(d) *Aṅguli* becomes *aṅgula*.

(i) Dve aṅguliyo = *dvaṅgulaṃ* (two inches).

(ii) Cattāro aṅguliyo pamāṇaṃ (yassa, so) = *caturaṅgulappamāṇo* (whose length is) about four inches.

(e) *Ratti* becomes *ratta*.

(i) Rattiyā + addho = *addharattam* (the middle of the night).

(ii) Tayo + rattiyo = *tirattam* (three nights).

(iii) Dīghā rattiyo = *digharattam* (a long time. *lit.* long nights).

(f) *Akkhi* becomes *akkha*.

(i) Sahassaṃ + akkhīni (yassa, so) = *sahassakkho*. (one who has 1,000 eyes, *i.e.*, Sakka, the king of devas).

(ii) Visālāni + akkhīni (yassa, so) = *visālakkho* (large-eyed).

(g) *Puma* becomes *pum*.

(i) Pumā + kokilo = *punkokilo* (a male cuckoo).

(ii) Pumuno + liṅgaṃ = *pulliṅgaṃ* (the masculine gender).

(h) *Saha* and *samāna* become *sa*.

(i) Saha + parivārena (yo vattate, so) = *saparivāro* (a person) with his following.

(ii) Saha + manena (yo vattate, so) = *samanako* (endowed with consciousness ; sensible).

(iii) Samānā + jāti (yassa, so) = *sajātiko* (of the same species or class).

(iv) Samānaṃ + nāmaṃ (yassa, so) = *sanāmo* (of the same name).

Exercise 10

TRANSLATE INTO ENGLISH

AND DEFINE THE COMPOUNDS

1. Udenassa rañño tayo pāsādā ahesuṇ ; eko tibhūmakō, eko catubhūmakō, itaro pañcabhummakō.

2. Tesu saparivārā visālakkhā nānābharāṇa-bhūsitā tisso deviyo vasiṇsu. Tāsu ekā Sāmāvatī nāma Buddha-sāvikā, ekā Māgandiyā nāma micchādiṭṭhikā.

3. So rājā dvirattaṇ vā tirattaṇ vā ekasmiṇ pāsāde nāṭakitthiparivuto sampattim anubhavanto vasati, na pana dīgharattaṇ ekasmiṇ vasati.

4. “ Bhagavato kira bhikkhusaṅghassa ca pañcannaṇ mahānadīnaṇ mahoghasadise lābha-sakkāre uppanne hata-lābhasakkārā aññatitthiyā suriyuggamanakāle khajjopanaka-sadisā hutvā . . . mantayīṇsu.”—*Dh. A.* iii. 474.

5. “ Rājā yojanantare jaṇṇumattena odhinā pañcavaṇṇāni pupphāni okirāpetvā dhaja-patāka-kadali-ādīni ussāpetvā . . . pūjaṇ karonto . . . gaṅgātīraṇ pāpetvā . . . Vesālikānaṇ sāsanaṇ pahīni.”—*Dh. A.* iii. 439.

6. “ Mahājano nagaramajjhe santhāgāraṇ sabba-gandhehi upalimpetvā upari suvaṇṇatārakādi-vicittaṇ Buddhāsaṇaṇ paññāpetvā Satthāraṇ ārocesi.”—*Ibid.* iii. 442.

7. “ Te suvaṇṇa-rajata-maṇimayā nāvāyo māpetvā suvaṇṇarajata-maṇimaye pallaṅke paññāpetvā pañcavaṇṇa-paduma-sañchannaṇ udakaṇ karitvā . . . attano attano nāvābhirūhanatthāya Satthāraṇ yāciṇsu.”—*Ibid.* iii. 443.

8. “Ath’assa paricāraka-purisā nānāvaṇṇāni dussāni nānappakārā ābharaṇavikatiyo mālāgandha-vilepanāni ca ādāya samantā parivāretvā aṭṭhaṇsu.”—*J. Nidāna*.

9. “So : sādhu devā ’ti assabhaṇḍakaṇ gahetvā assasālaṇ gantvā gandha-telappadīpesu jalantesu sumanapaṭṭa-vitānassa heṭṭhā ramaṇīye bhūmibhāge ṭhitaṇ Kanthakaṇ assarājānaṇ . . . kappesi.”—*Ibid*.

10. “So . . . na cirass ’eva paccekasambodhiṇ abhisambujjhivā sakala-Bārāṇasīnagare puṇṇacando viya pākato lābhagga-yasaggappatto ahosi.”—*Dh. A. iii. 447*.

New Words

Aññatitthiya = persons of other faiths. *m.*

Anubhavanta = enjoying. *pr.p.*

Abhirūhana = embarking; ascending; mounting. *ger.*

Abhisambujjhivā = having attained perfect knowledge. *abs.*

Assabhaṇḍaka = horse trappings. *n.*; a groom. *m.*

Assasālā = stable. *f.*

Ābharaṇa = ornament. *n.*

Uppanna = arisen; born. *p.p.*

Upalimpetvā = having bedaubed. *abs.*

Ussāpetvā = having raised. *abs.*

Okirāpetvā = having strewn. *abs.*

Odhi = limit. *m.*

Khajjoppanaka = fire-fly. *m.*

Jaṇṇumatta = knee-deep. *adj.*

Jalanta = blazing; shining. *pr.p.*

Dussa = cloth. *n.*

Dhaja = a streamer; banner. *m.*

Nāṭakitthī = dancing-girl. *f.*

Nānappakāra = of various kinds. *adj.*

Nānāvaṇṇa = of various colours. *adj.*

Paccekasambodhi = attainment of a personal Buddhahood. *f.*

<i>Pañcavaṇṇa</i> = of five colours. <i>adj.</i>	<i>Ramanīya</i> = delightful. <i>adj.</i>
<i>Patākā</i> = a flag. <i>f.</i>	<i>Lābha</i> = gain. <i>m.</i>
<i>Paricāraka</i> = attendant. <i>adj.</i>	<i>Lābhagga</i> = highest gain. <i>m.</i>
<i>Parivāretvā</i> = having surrounded. <i>abs.</i>	<i>Vikati</i> = sort ; kind. <i>f.</i>
<i>Pallaṅka</i> = couch ; sofa. <i>m.</i>	<i>Vicitta</i> = ornamented ; diversified. <i>adj.</i>
<i>Pākata</i> = well-known ; manifest. <i>adj.</i>	<i>Vitāna</i> = canopy ; awning. <i>n.</i>
<i>Puṇṇacanda</i> = full-moon. <i>m.</i>	<i>Vilepana</i> = toilet perfume. <i>n.</i>
<i>Buddhāsana</i> = a seat for the Buddha. <i>n.</i>	<i>Sañchanna</i> = covered with. <i>p.p.</i>
<i>Bhūmibhāga</i> = a plot of ground. <i>m.</i>	<i>Santhāgāra</i> = council hall. <i>m.</i>
<i>Bhūsita</i> = decked with. <i>p.p.</i>	<i>Sampatti</i> = fortune ; bliss. <i>f.</i>
<i>Majjha</i> = the middle. <i>m.</i>	<i>Samantā</i> = on all sides. <i>ad.</i>
<i>Mahogha</i> = a mighty torrent. <i>m.</i>	<i>Sādhu, deva</i> = all right, my lord !
<i>Micchādiṭṭhika</i> = heretic. <i>m.</i> ; heretical. <i>adj.</i>	<i>Sāsana</i> = letter ; message. <i>n.</i>
<i>Yasagga</i> = highest fame. <i>m.</i>	<i>Sumanapattā</i> = a wreath of jasmine. <i>n.</i>
<i>Yojanantara</i> = as far as a yojana (about 7 miles). <i>n.</i>	<i>Suriyuggamana</i> = sunrise. <i>n.</i>
<i>Rajata</i> = silver. <i>n.</i>	

TRANSLATE INTO PALI

FORMING COMPOUNDS WHERE IT IS POSSIBLE

1. Then the enraged Māra cast at the great man the sceptre-javelin of his. But it became a wreath of flowers, and remained as a canopy over him.

2. When it thus turned into a garland canopy, the entire company of Māra shouted : “ Now he will rise from his seat and flee ! ” and they hurled at him huge masses of rock.

3. The devas stood on the edge of the rocks that encircle the world, and looked on, saying : “ Lost ! lost is the life of Siddhattha the Prince, supremely beautiful ! ”

4. “ And rising from his cross-legged posture he went to the apartments of Rāhula’s mother, and opened her chamber-door. At that moment a lamp, fed with sweet-smelling oil, was burning dimly in the inner chamber.” —*B.B.S.* 173.

5. “ Thereupon women clad in beautiful array, skilful in dance and song, and lovely as deva-maidens, brought their musical instruments, and ranging themselves in order, danced, and sang, and played delightfully.” —*Ibid.* 171.

6. “ There he enjoyed himself during the day and bathed in the beautiful lake ; and at sunset seated himself on the royal resting stone to be robed.” —*Ibid.* 168.

7. “ They always bring out the tooth of Buddha in the middle of the third month. Ten days beforehand, the king magnificently caparisons a great elephant, and commissions a man . . . to clothe himself in royal apparel, and, riding on the elephant, to sound a drum.” —*Fa-hian.* Ch. 38.

8. “ After ten days the tooth of Buddha will be brought forth and taken to the Abhayagiri Vihāra. Let all ecclesiastical and lay persons within the kingdom

. . . prepare and smooth the roads, adorn the streets and highways ; let them scatter every kind of flower.”
—*Ibid.*

9. “ First of all he provided for them a great feast, after which he selected a pair of . . . oxen and ornamented their horns with gold, silver and precious things.—*Ibid.* Ch. 39.

10. “ Then providing himself with a beautiful gilded plough the king himself ploughed round the four sides of the allotted space.”—*Ibid.*

New Words

<i>Allotted</i> = niyāmita. <i>p.p.</i>	<i>Edge</i> = mukhavatṭi. <i>f.</i>
<i>Apartment</i> = ovaraka. <i>m.</i>	<i>Enjoys</i> = abhiramati. <i>v.</i>
<i>Beautiful array</i> = sobhanavattha. <i>n.</i>	<i>Entire</i> = sakala ; niravasesa. <i>adj.</i>
<i>Beforehand</i> = puretaraṇ. <i>ad.</i>	<i>Every kind of</i> = sabba-jātika. <i>adj.</i>
<i>Comparisons</i> = kappeti. <i>v.</i>	<i>Feast</i> = sakkāra. <i>m.</i>
<i>Casts</i> = khipati. <i>v.</i>	<i>Flees</i> = palāyati. <i>v.</i>
<i>Chamber</i> = gabḥha. <i>m.</i>	<i>Gilded</i> = suvaṇṇālitta. <i>adj.</i>
<i>Clad</i> = nivattha. <i>p.p.</i>	<i>Having brought forth</i> = abhinīharitvā. <i>abs.</i>
<i>Commissions</i> = niyojeti. <i>v.</i>	<i>Highway</i> = mahāmagga. <i>m.</i>
<i>Company</i> = parisā. <i>f.</i>	<i>Horn</i> = siṅga. <i>n.</i>
<i>Cross-legged posture</i> = pallaṅka. <i>m.</i>	<i>Huge</i> = mahanta ; visāla. <i>adj.</i>
<i>Dances</i> = naccati. <i>v.</i>	<i>Hurls</i> = khipati. <i>v.</i>
<i>Delightfully</i> = ramanīyākārena. <i>adj.</i>	<i>Layman</i> = gihī. <i>m.</i>
<i>Ecclesiastical</i> = pabbajita. <i>adj.</i>	<i>Lost</i> = natṭha. <i>p.p.</i>

<i>Lovely</i> = pāsādika. <i>adj.</i>	<i>Sceptre-javelin</i> = cakkā-
<i>Magnificently</i> = viṣiṭṭhā-	yudha. <i>n.</i>
kārena. <i>ad.</i>	<i>Selects</i> = uccināti. <i>v.</i>
<i>Mass of rock</i> = pabbata-	<i>Shouts</i> = ugghoseti. <i>v.</i>
kūṭa. <i>m.</i>	<i>Sings</i> = gāyati. <i>v.</i>
<i>Musical instrument</i> =	<i>Skilful</i> = susikkhita. <i>p.p.</i>
turiyabhaṇḍa. <i>n.</i>	<i>Smooths</i> = samaṇ koroti.
<i>Pair</i> = yugala ; yuga. <i>n.</i>	<i>v.</i>
<i>Plough</i> = naṅgala. <i>n.</i>	<i>Sounds (a drum, etc.)</i> =
<i>Provides</i> = sampādeti. <i>v.</i>	vādeti. <i>v.</i>
<i>Ranging in order</i> = paṭi-	<i>Space</i> = okāsa. <i>m.</i>
pāṭiyā ṭhatvā.	<i>Sunset</i> = suriyatthaṇ-
<i>Remained</i> = aṭṭhāsi. <i>v.</i>	gama. <i>m.</i>
<i>Rock that encircles the</i>	<i>Supremely beautiful</i> =
<i>world</i> = cakkavāla-	abhivisṭṭharūpa. <i>adj.</i>
pabbata. <i>m.</i>	<i>Thereupon</i> = atha. <i>in.</i>
<i>Royal apparel</i> = rājā-	<i>To be robed</i> = nivāsāpe-
bharaṇa. <i>n.</i>	tuṇ ; alaṅkāretuṇ. <i>inf.</i>
<i>Royal resting stone</i> =	<i>Turns (itself)</i> = parivat-
maṅgalasilā. <i>f.</i>	tati. <i>v.</i>

VERBS

Verbs are formed with roots by adding suffixes and prefixes to them.

60. A root is a primitive element of the language, expressing an abstract idea. It is incapable of any grammatical analysis.

A. It is common in European languages to express the idea contained in the root by means of the Infinitive, *e.g.*, *Bhū* (to be); but it must be borne in mind that the root is not an Infinitive, but a primary element expressing a crude idea.

B. The Classical Pali Grammarians give all roots ending in consonants with a euphonic vowel at the end, *e.g.*, *Pac(a)* = to cook; *Gam(u)* = to go. This vowel however, does not really belong to the root.

C. The roots in Pali are divided into seven groups, which are conjugated differently. The names of these groups and their conjugational signs are given in § 14. First Book.

D. Again, all the roots are divided into (1) *Transitive*, and (2) *Intransitive*.

(1) A verb formed from a *transitive* root requires an object, *e.g.*, from the root *khāda* (to eat) the verb *khādati* (eats) is formed. When one says “he eats”, there must be something to eat; therefore it requires an object.

(2) An *intransitive* verb is used without an object, *e.g.*, from *si* (to sleep) the verb *sayati* (sleeps) is formed.

When one says “ he sleeps ”, its meaning is complete ; it does not require an object.

But when these *intransitive* verbs are *causative* they take an object, and become *transitive*.

Simple Intransitive

Dārako sayati (the baby sleeps).

Causative from the same

Mātā dārakaṃ sayāpeti (the mother makes her baby sleep).

MODES

61. There are eight modes of conjugation of verbs in Pali ; they do not exactly correspond to the Moods or the Tenses in English.

The eight modes are :

- (1) *Vattamānā* = Present Indicative.
- (2) *Ajjatanī* = Past Indicative or Aorist.
- (3) *Bhavissantī* = Future Indicative.
- (4) *Pañcamī* = Imperative and Benedictive.
- (5) *Sattamī* = Optative or Potential.
- (6) *Hīyattanī* = Imperfect or Preterit.
- (7) *Parokkhā* = Perfect (or Past Indefinite).*
- (8) *Kālātipatti* = Conditional, expressing future relatively to something that is past, and an action unable to be performed on account of some difficulty in the way of its execution.

* This tense is more like the Pluperfect in Latin, to be translated by *had* with p.p.

(2) *Ajjatanī* was formerly used to express the time recently passed ; but now this is very extensively used to express the past in general.

62. Each of the seven groups of roots may be conjugated according to the eight modes given above.

But roots of some groups are not conjugated in the 2nd, 3rd, 7th and 8th modes.

Each example for each *dhātugaṇa* (group), together with its respective conjugation sign, is given below :

<i>Root</i>	<i>Conj. Sign</i>	<i>Verb</i>
(1) Bhū (to be)	+ a + ti =	<i>bhavati</i> (is ; becomes).
(2) Rudha (to obstruct)	+ ṇ-a + ti =	<i>rundhati</i> (obstructs). ṇ takes its place after the first vowel of the root.
(3) Divu (to play)	+ ya + ti =	<i>dibbati</i> (plays).
(4) (i) Su (to hear)	+ ṇā + ti =	<i>suṇāti</i> (hears).
(ii) Su (to hear)	+ ṇo + ti =	<i>suṇoti</i> (hears).
(5) Ki (to bargain)	+ ṇā + ti =	<i>kiṇāti</i> (buys).
(6) (i) Kara (to do)	+ o + ti =	<i>karoti</i> (does).
(ii) Kara (to do)	+ yira + ti =	<i>kayirati</i> (does).
(7) (i) Cura (to steal)	+ e + ti =	<i>coreti</i> (steals).
(ii) Cura (to steal)	+ aya + ti =	<i>corayati</i> (steals).

(See p. 11 of the First Book).

63. Of the two Voices the *Active* is used when the effect or consequence of the action expressed by the

verb passes on to a person or thing other than the subject.

The *Passive* or *Reflexive* is used when the effect or the consequence of the action expressed by the verb accrues to no one else but to the agent.

64. There are two sets of inflections to form the verbs in either Voice ; one set is named *Parassapada*, and the other *Attanopada*.

It seems that the *Parassapada* set was formerly used only to form the Active Verbs, and the other set to form the Passive ones. But now they have lost their distinction, and are used to form the verbs in both the Voices.*

FIRST CONJUGATION

Present Tense

65. The inflections or the personal endings of the First Mode, *Vattamānā* or Present Tense, are :

Person	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ti	nti	te	nte
2nd	si	tha	se	vhe
1st	mi	ma	e	mhe

Conjugation of the root *paca* (to cook) in Present Indicative.

*Note by Dr. O. H. de A. Wijesekera :

In Vedic and Sanskrit the *Ātmanepada* endings are used for both Middle (or Reflexive) and Passive Voices. Pali Voices too are derived from these. So there should be really three Voices, *viz.*, Active, Middle and Passive. What has happened in Pali (as in other Prakrits) is that the *Middle* as a Voice (*i.e.*, in its syntactical usage as such) has disappeared, though its endings are found to a certain extent used just like other Active endings.

Active Voice

PARASSAPADA

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Pacati</i> (he cooks)	<i>Pacanti</i> (they cook)
2nd	<i>Pacasi</i> (thou cookest)	<i>Pacatha</i> (you cook)
1st	<i>Pacāmi</i> (I cook)	<i>Pacāma</i> (we cook)

MIDDLE ATTANOPADA

3rd	<i>Pacate</i> (he cooks)	<i>Pacante</i> (they cook)
2nd	<i>Pacase</i>	<i>Pacarhe</i>
1st	<i>Pace</i>	<i>Pacāmhe</i>

Passive Voice

ATTANO-PADA (ENDINGS)

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Paccate</i> (it is cooked)	<i>Paccante</i> (they are cooked)
2nd	<i>Paccase</i> (thou art cooked)	<i>Paccarhe</i> (you are cooked)
1st	<i>Pacce</i> (I am cooked)	<i>Paccāmhe</i> (we are cooked)

PARASSAPADA (ENDINGS)

3rd	<i>Paccati</i> (it is cooked)	<i>Paccanti</i>
2nd	<i>Paccasi</i>	<i>Paccatha</i>
1st	<i>Paccāmi</i>	<i>Paccāma</i>

The conjugational sign of this group, as shown before, is *a*.

The Passive base is formed by adding the suffix *ya* to the root.

Active : Paca + a + ti = *pacati*.

Passive : Paca + ya + ti = *pacyati* = *paccati*.

A. The last vowel of the root is dropped here, as it is the case with most of the roots where the vowel is a later addition.

B. *Y* is assimilated to the last consonant of the root. Its assimilation takes place in more than one way, which will be explained later on.

The Imperative

(BENEDICTIVE INCLUDED)

66. *Pañcamī*, the Fourth Mode.

The personal endings of this mode are :

	PARASSAPADA		ATTANOPADA	
<i>Person</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	tu	ntu	taṇ	ntaṇ
2nd	hi	tha	ssu	vho
1st	mi	ma	e	āmase

Active Voice

PARASSAPADA

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Gacchatu</i> (let him go)	<i>Gacchantu</i> (let them go)
2nd	<i>Gaccha</i> ; <i>gacchāhi</i> (go thou)	<i>Gacchatha</i> (go you)
1st	<i>Gacchāmi</i> (let me go)	<i>Gacchāmi</i> (let us go)

Gaccha is the base formed from the root *gamu* (to go). The second personal ending *hi* is sometimes dropped.

ATTANOPADA

	<i>Singular</i>	<i>Plural</i>
3rd	<i>Gacchataṃ</i> (let him go)	<i>Gacchantam</i>
2nd	<i>Gacchassu</i>	<i>Gacchavho</i>
1st	<i>Gacche</i>	<i>Gacchāmase</i>

The Optative (Potential)

67. *Sattamī*, the Fifth Mode.

The personal endings of this mode are :

<i>Person</i>	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	eyya	eyyun	etha	eraṇ
2nd	eyyāsi	eyyātha	etho	eyyavho
1st	eyyāmi	eyyāma	eyyaṇ	eyyāmhe

Active Voice

PARASSAPADA

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Gaccheyya</i> (he would go)	<i>Gaccheyyum</i> (they would go)
2nd	<i>Gaccheyyāsi</i> (thou wouldst go)	<i>Gaccheyyātha</i> (you would go)
1st	<i>Gaccheyyāmi</i> (I should go)	<i>Gaccheyyāma</i> (we should go)

ATTANOPADA

3rd	<i>Gacchetha</i>	<i>Gaccheraṃ</i>
2nd	<i>Gacchetho</i>	<i>Gaccheyyavho</i>
1st	<i>Gaccheyyaṃ</i>	<i>Gaccheyyāmhe</i>

Exercise 11

TRANSLATE INTO ENGLISH

1. “Tadā seṭṭhino bhariyā garugabbhā hoti ; tasmā so sīghaṇ gehaṇ purisaṇ pesesī : gaccha, bhane, jānāhi taṇ vijātā vā no vā ti ”.—*Dh. A. i. 174.*

2. “Vegena gehaṇ gantvā kāḷiṇ nāma dāsiṇ pakko-sitvā sahaṣsaṇ datvā āha : gaccha, imasmiṇ nagare upadhāretvā ajja jāta-dārakaṇ gaṇhitvā ehī ti.”—*Ibid.* 174.

3. “Tvaṇ imaṇ netvā cakkamagge nipajjāpehi, goṇā vā naṇ maddissanti, cakkā vā naṇ bhindissanti; pavattiṇ c ’assa ñatvā va āgaccheyyāsi.”—*Ibid.* 176.

4. “Ambho purisa, yassa tvaṇ pāsādassa ārohaṇāya nisseṇiṇ karosi, jānāsi taṇ pāsādaṇ puratthimāya vā disāya, dakkhiṇāya vā disāya, pacchimāya vā disāya, uttarāya vā disāyā ti ?”—*D.* i. 194.

5. “Seyyathā pi, Mahārāja, puriso iṇaṇ ādāya kam-mante payojeyya, tassa te kammantā samijjheyyuṇ; so tato nidānaṇ labhetha pāmojjaṇ, adhigaccheyya somanassaṇ.”—*D.* i. 71.

6. “Seyyathā pi nāma suddhaṇ vatthaṇ apagata-kālakaṇ sammad ’eva rajanaṇ paṭiggaṇheyya, evam eva Yassassa kulaputtassa tasmiṇ yeva āsane virajaṇ vītamalaṇ dhammacakkuṇ udapādi.”—*V.* i. 16.

7. “So ce bhikkhūnaṇ santike dūtaṇ pahīneyya : ‘ahaṇ hi gilāno, āgacchantu bhikkhū; icchāmi bhikkhūnaṇ āgatan ’ ti, gantabbaṇ bhikkhave sattāha-karaṇīyena.”—*V.* i. 148.

8. “Imāni, bhante, asīti-gāmika-sahaṣsāni idh ’ūpa-saṅkantāni Bhagavantaṇ dassanāya; sādhu, mayaṇ, bhante, labheyyāma Bhagavantaṇ dassanāyā ti.”—*V.* i. 180.

9. “Sādhu, devo vāhanāgāresu ca dvāresu ca āṇāpetu: yena vāhanena Jīvako icchatī, tena vāhanena gacchatu; yena dvārena icchatī, tena dvārena gacchatū . . . ti.”—*V.* i. 277.

10. “ Patigaṇhātu me devo posāvanikan ” ti. “ Alaṇ
bhaṇe, Jīvaka, tuyh ’eva hotu ; amhākaññ eva antepure
nivesanaṇ māpehī ” ti.— *Ibid.* 272.

New Words

Adhiḡaccheyya = (he)
would obtain or get. *v.*

Apagata-kāḷaka = remov-
ed or cleansed of dark
spots. *adj.*

Ambho (a particle used
in addressing equals).

Āgata = coming. *ger.*

Ādāya = having taken.
abs.

Ārohaṇa = ascending.
ger.

Iṇa = debt. *n.*

Udapādi = arose. *v.*

Upasaṅkanta = appro-
ached. *p.p.*

Kammanta = business. *m.*

Garugabbhā = pregnant.
f.

Gāmika = villager. *n.*

Cakkamagga = track of a
wheel. *m.*

Ñatvā = having known.
abs.

Tato nidānam = on that
account ; through that.
ad.

Dhamma-cakkhu = the
eye of wisdom. *n.*

Nissenī = ladder. *f.*

Pakkosivā = having
called near. *abs.*

Payojeyya = would en-
gage in, would carry
on (business). *v.*

Pāmojja = joy. *n.*

Posāvānika = fee for
bringing (some body)
up. *n.*

Maddissati = will trod. *v.*

Rajana = dye. *n.*

Labhetha = (he) would
get. *v.*

Vāhana = vehicle. *n.*

Vāhanāgāra = garage. *m.*
n.

Vijatā = (a woman) who
has given birth to a
child. *f.*

Viraja = passionless ;
free from dust. *adj.*

Vītamala = stainless ;
clean. *adj.*

Sattāha-karaṇīya = busi-
ness that should be
settled within a week.
adj.

Samijjheyya = would
prosper or flourish. *v.*

Sammad eva = very well.
ad.

Seyyathā pi nāma = just
as if. *in.*

TRANSLATE INTO PALI

1. One should develop a loving heart towards all beings as a mother protects her own son.
2. Thou shouldst sit on the chair in the royal bedroom and address the sick king as if he were thine own brother.
3. Just as there would be no need of medicine for a healthy man, so would a Tathāgata need no teacher.
4. A wise man would not neglect a growing disease or a conquering enemy ; similarly he should not neglect the recurring series of rebirths.
5. Should the mother leaving her young child repair to the monastery to hear the discourse of the Enlightened One, there would be nobody at home to look after it.
6. Just as a man standing on the top of a hill would view all people below, so would a monk having attained perfection gaze on the world.
7. If he were a little more sensible, there would be no necessity at all to accompany him.
8. If the six damsels were to bathe in the river early in the morning and carry flowers to the Queen, each one of them would surely get a gold coin from Her Majesty.
9. Were she a follower of Nātaputta, the naked ascetic, she would not in all probability bow down in homage to the Master.
10. Who would think of refusing water to a thirsty person even if he be of an inferior caste ?

New Words

<i>As if . . . were</i> = viya (cintetvā).	<i>Perfection</i> = sambodhi. <i>f.</i> (lit. Perfect Enlightenment).
<i>Conquering</i> = jinanta. <i>pr.p.</i> jayaggāhaka. <i>adj.</i>	<i>Rebirth</i> = punabbhava. <i>m.</i>
<i>Growing</i> = vaddhanta. <i>pr.p.</i>	<i>Recurring series</i> = anup- pabandha. <i>m.</i>
<i>Healthy</i> = niroga. <i>adj.</i>	<i>Repairs</i> = (use here) gacchati. <i>v.</i>
<i>Her Majesty</i> (use the word given for 'queen').	<i>Refusing</i> = paṭikkhi- pana. <i>ger.</i> ; paṭikkhi- pituṇ. <i>inf.</i>
<i>Homage</i> = gārava. <i>m.</i> (In homage = gāra- vena).	<i>Sensible</i> = satimantu ; samekkhakārī. <i>adj.</i>
<i>In all probability</i> = ekaṇ- sena. <i>ad.</i>	<i>Should develop</i> = bhā- veyya. <i>v.</i>
<i>Inferior</i> = nīca. <i>adj.</i>	<i>Similarly</i> = tatha'eva. <i>in.</i>
<i>Just as</i> = yathā ; viya. <i>in.</i>	<i>Surely</i> = ve : kāmaṇ. <i>in.</i>
<i>Loving heart</i> = metta- citta. <i>n.</i>	<i>Thirsty</i> = pipāsita. <i>p.p.</i>
<i>Naked ascetic</i> = nigaṇ- tha. <i>m.</i>	<i>To accompany</i> = anu- gantuṇ. <i>inf.</i>
<i>Necessity</i> = attha. <i>m.</i>	<i>Would neglect</i> = pamaj- jeyya. <i>v.</i>
<i>Need</i> = payojana. <i>n.</i>	<i>Would view</i> = passeyya. <i>v.</i>
<i>Nobody</i> = na koci. <i>in.</i>	

FIRST CONJUGATION

Past Tense

68. The Second Mode. *Ajjatanī, Aorist.*

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ī	uṇ ; insu	ā	ū
2nd	o	ttha	ise	ivhaṇ
1st	iṇ	mhā	aṇ	imhe

Both this and the 6th Mode, *Hīyattanī*, often take an *a* before the root ; this *a* is called the *augment*.

Active Voice

PARASSAPADA

Root *Gam(u)* to go.

*Person**Singular*

- 3rd *Agacchi* ; *gacchi* ; *agami* ; *gami* ; *agamāsi* (he went).
 2nd *Agaccho* ; *gaccho* ; *agamo* ; *gamo* (thou didst go).
 1st *Agacchim̐* ; *gacchim̐* ; *agamim̐* ; *gamim̐* ; *agamāsim̐*
 (I went).

Plural

- 3rd *Agacchum̐* ; *gacchum̐* ; *agamum̐* ; *gamum̐* ; *agac-*
chimsu ; *gacchimsu* ; *agamimsu* ; *gamimsu* ;
agamamsu (they went).
 2nd *Agacchittha* ; *gacchittha* ; *agamittha* ; *gamittha*
 (you went).
 1st *Agacchimhā* ; *gacchimhā* ; *agamimhā* ; *gamimhā*
 (we went).

ATTANOPADA

Singular

- 3rd *Agacchā* ; *gacchā* ; *agamā* ; *gamā* (he went).
 2nd *Agacchise* ; *agamise* (thou didst go).
 1st *Agaccham̐* ; *gaccham̐* ; *agamam̐* ; *gamam̐* (I went).

Plural

- 3rd *Agacchū* ; *gacchū* ; *agamū* ; *gamū* (they went).
 2nd *Agacchivham̐* ; *gacchivham̐* ; *agamivham̐* ; *gami-*
vham̐ (you went).
 1st *Agacchimhe* ; *gacchimhe* ; *agamimhe* ; *gamimhe*
 (we went).

69. The 6th Mode. *Hīyattanī*.

The personal endings of this mode arē:

<i>Person</i>	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ā	ū	ttha	tthuṇ
2nd	o	ttha	se	vhaṇ
1st	a ; aṇ	mhā	iṇ	mhase

This was originally used to express the definite past, and Ajjatanī was used to express the time recently passed ; but now they have lost their individual significance, and Ajjatanī is extensively used to express the definite past.

PARASSAPADA

Singular

- 3rd *Agacchā ; agamā ; agā* (he went).
 2nd *Agaccho ; agamo* (thou didst go).
 1st *Agaccha ; agama ; agaccham̐ ; agamam̐* (I went).

Plural

- 3rd *Agacchū ; agamū* (they went).
 2nd *Agacchattha ; agamattha* (you went).
 1st *Agacchamhā ; agamamhā* (we went).

ATTANOPADA

Singular

- 3rd *Agacchattha ; agamattha* (he went).
 2nd *Agacchase ; agamase* (thou didst go).
 1st *Agacchim̐ ; agamim̐* (I went).

Plural

- 3rd *Agacchatthum̐ ; agamatthum̐* (they went).
 2nd *Agacchivham̐ ; agamivham̐* (you went).
 1st *Agacchamhase ; agamamhase* (we went).

Past Indefinite

70. The Seventh Mode. *Parokkhā*.

The personal endings of this mode are :

<i>Person</i>	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	a	u	ttha	re
2nd	e	ttha	ttho	vho
1st	a	mha	i	mhe

This mode is very seldom used, and this is characterized by the reduplication of the root.

(1) The first consonant of a root is reduplicated together with the vowel that follows it.

(2) If the root begins with a vowel that vowel alone is reduplicated.

(3) A guttural is reduplicated by its corresponding palatal.

(4) An aspirate is reduplicated by its unaspirate, and an unaspirate by itself.

(5) *H* of a root is reduplicated by *J*.

(6) A long vowel is shortened in the reduplicated syllable.

Active Voice

PARASSAPADA

Root *Paca*

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Papaca</i> (he has cooked)	<i>Papacu</i> (they have cooked)
2nd	<i>Papace</i>	<i>Papacittha</i>
1st	<i>Papaca</i>	<i>Papacimha</i>

ATTANOPADA

3rd	<i>Papacittha</i>	<i>Papacire</i>
2nd	<i>Papacittho</i>	<i>Papacivho</i>
1st	<i>Papaci</i>	<i>Papacimhe</i>

Some bases conjugated in this division are :

<i>Root</i>	<i>Base</i>	<i>3rd Person Sing.</i>
Bhū (to be) >	babhū	<i>Babhūva</i>
Gamu (to go) >	jagamu	<i>Jagāma</i>
Suca (to mourn) >	susuca	<i>Susoca</i>
Hara (to carry) >	jahara	<i>Jahāra</i>
Brū (to say) >	āha	<i>Āha</i>

Note.—In the last example, *āha* is a defective verb generally substituted from *brū*.

Exercise 12

TRANSLATE INTO ENGLISH

1. “ Atha kho Bhagavā Bhoganagare yathābhirantaṇ viharitvā āyasmantaṇ Ānandaṇ āmantesi : āyām ’ Ānanda, yena Pāvā ten’ upasaṅkamissāmā ’ti. ‘ Evam, Bhante ’ti kho āyasmā Ānando Bhagavato paccassosi.” —*D.* ii. 81.

2. “ Atha kho Bhagavā Kapilavatthusmiṇ yathābhirantaṇ viharitvā yena Sāvattthī tena cārikaṇ pakkāmi ; anupubbena cārikaṇ caramāno yena Sāvattthī, tad avasari.” —*V.* i.

3. “ Atthāya vata me Buddhho Nadiṇ Nerañjaraṇ agā.” —*Thq.* 38.

4. “ Aññen ’eva tāni caturāsīti-pabbajita-sahassāni agamaṇsu, aññena Vipassī bodhisatto.” —*D.* ii. 30.

5. “ Bhisāṇ mulālaṇ gaṇhitvā
Agamāṇ Buddhasantikaṇ.”—*Apa.* 114.
6. “ Bho pabbajita, amhākaṇ geham agamatthā ti ?
Āma brāhmaṇa, agamamhā ti.”—*Samp.* i. 37.
7. “ Tassāhaṇ santike gacchaṇ ;
So me satthā bhavissati.”—*Cāpā Therī.*
8. “ Gaṇamhā vupakaṭṭho so
Agamāsi vanantaraṇ.”—*Apa.* p. 396.
9. “ Alattoṇ kho bhikkhave tāni ctaurāsīti-pabba-
jita-sahassāni Vipassissa Bhagavato . . . santike
pabbajjaṇ.”—*D.* ii. 43.
10. “ Evaṇ vilapamānaṇ taṇ
Ānandaṇ āha Gotamī :
Na yuttaṇ socituṇ putta,
Hāsakāle upaṭṭhite.”—*Apa.* 534.
11. “ Citte mahākaruṇayā pahaṭāvakāsā
Dūraṇ jagāma viya tassa hi vatthutaṇhā.”—*H.V.*
12. “ So Saṅkhaṇpāla-bhujago visagvegavā pi
Sīlassa bhedana-bhayena akuppamāno
Icchaṇ sadeha-bharavāhi-jane dayāya
Gantuṇ sayāṇ apadatāya susoca nūnaṇ.”—*H.V.*

New Words

Akuppamāna = not
being angry. *pr.p.*

Atthāya = for (*dat. from*
attha).

Apadatā = footlessness.
f.

Avasari = arrived. *v.*

Upaṭṭhita = approached.
p.p.

Cārikā = wandering ;
journey. *f.*

Dayā = kindness. *f.*

Nūnam = certainly. *ad.*

Pahaṭāvakāsa = obstruc-
ted ; being not given a
place. *adj.*

Bharavāhī = bearer of a
burden. *3.*

Bhisa = sprout of a lotus plant. *n.*

Bhedana = breach. *ger.*

Mulāla = the edible root of lotus kinds. *n.*

Yathābhirantam = as long as one pleases (to stay). *ad.*

Vanantara = denser forest. *n.*

Vilapamāna = lamenting. *pr.p.*

Visavegavantu = possessing the destructive power of poison. *adj.*

Vupakatṭha = secluded. *p.p.*

Sadeha = own body. *m.*

Susoca = has grieved. *v.*

Socitum = to become sorrowful. *inf.*

Hāsakāla = time to be joyful. *m.*

TRANSLATE INTO PALI

1. Being disappointed in securing a husband befitting her, the king one day declared that he would give her away to one who would meet his eyes the following morning.

2. Once a blind man, who had no property but an earthen pot and a blanket, went to a temple and in sheer despair resolved to end his weary life by abstinence from food.

3. Hiuen Tsiang, the Chinese pilgrim, who visited Nālandā in the beginning of the seventh century, A.D., studied Buddhist Sanskrit literature under its professors and has left an excellent account of it.

4. The second but perhaps the most famous of all Buddhist universities of ancient India was that of Nālandā. Its library, the largest in India, was located in the nine-storeyed building called Ratnodadhi.

5. Without telling her husband, she assigned a lodging to the messenger, gave him provisions and ordered him to stay there till she sent him back.

6. The wife of Ghosaka, as she was wise and clever, had ordered the servants in her house to inform her first if some one were to come from the treasurer.

7. “ Every night Princes Halla and Vihalla, mounted on the elephant Sechanaka, penetrated into the camp of besiegers, and killed many of their soldiers.”—*Ty. S.* 180.

8. “ His mother said : . . . When I was pregnant with you, I had a longing to eat your father’s flesh. The king satisfied my longing. When you were born, I abandoned you in an enclosure of asoka-trees.”—*Ibid.* 177.

9. “ The royal families of these kingdoms were united by matrimonial alliances ; and were also, not seldom in consequence of those very alliances, from time to time at war.”—*B. I.* 3.

10. “ He told his daughter that there was a dwarf who knew a charm, that she was to learn it of that dwarf ; and then tell it to him, the king.”—*B. I.* 5.

New Words

Abandons = jahāti ;
cajati.

Abstinence from food =
anasana. *n.*

Account = vuttanta. *m.*

Assigns = niyāmeti. *v.*

Be fitting = patirūpa. *adj.*

Besieger = avarodhaka.
m.

Blanket = kambala. *n.*

Buddhist = Sogata. *adj.*

But = (use here) vinā. *in.*

But perhaps = tathā pi.
in.

Camp = khandhāvāra. *m.*

Century = satavassa. *n.*

Charm = manta. *m.*

Declares = pakāseti. *v.*

Despair = kheda. *m.*

Disappointed = khinnacitta. *adj.*

Dwarf = lakunṭaka. *adj.*
Earthen = mattikāmaya.
adj.
Enclosure (of trees) =
gumbantara. *n.*
Excellent = pasattha ;
atisundara. *adj.*
Library = potthakālaya.
m.
Literature = ganthāvali.
f.
Located = patiṭṭhāpita.
p.p.
Lodging = nivesana. *n.*
*Longing (of a pregnant
woman)* = dohaḷa. *m.*
Matrimonial alliance =
āvāha-vivāha-samban-
dha. *m.*
Messenger = dūta ; sā-
sanahāraka. *m.*
Most famous = pākata-
tama. *adj.*

Not seldom = abhinhaṇ-
ad.
Pilgrim = pariyāṭaka. *m.*
Professor = paṇḍitāca-
riya. *m.*
Property = santaka. *n.*
Provision = paribbaya.
m.
Resolves = adhiṭṭhāti. *v.*
Sanskrit = Sakkatabhā-
sīya. *adj.*
Satisfies = santappeti. *v.*
Sheer = accanta. *adj.*
Soldier = yodha ; bhaṭa.
m.
Storeyed = bhūmaka. *adj.*
Temple = devāyatana. *n.*
To inform = nivedetuṇ.
inf.
University = nikhilavij-
jālaya. *m.*
War = yuddha. *n.*
Weary = dukkhita ;
kilanta. *adj.*

FIRST CONJUGATION

Future Tense

71. The Third Mode. *Bhavissanti.*

The personal endings of this mode are :

	PARASSAPADA		ATTANOPADA	
Person	Sing.	Plur.	Sing.	Plur.
3rd	issati	issanti	issate	issante
2nd	issasi	issatha	issase	issavhe
1st	issāmi	issāma	issaṇ	issāmhe
	Root <i>Bhū</i> (to be)			

Active Voice

PARASSAPADA

	<i>Singular</i>	<i>Plural</i>
3rd	<i>Bhavissati</i> (he will be)	<i>Bhavissanti</i> (they will be)
2nd	<i>Bhavissasi</i> (thou wilt be)	<i>Bhavissatha</i> (you will be)
1st	<i>Bhavissāmi</i> (I shall be)	<i>Bhavissāma</i> (we shall be)

ATTANOPADA

3rd	<i>Bhavissate</i>	<i>Bhavissante</i>
2nd	<i>Bhavissase</i>	<i>Bhavissavhe</i>
1st	<i>Bhavissam</i>	<i>Bhavissāmhe</i>

The Past Conditional

72. The personal endings of the 8th Mode, Kālātipatti, are :

	PARASSAPADA		ATTANOPADA	
<i>Person</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ssā ssa	} ssan̐su	ssatha	ssin̐su
2nd	sse		ssase	ssavhe
1st	ssa	ssamhā	ssan̐	ssāmhase

This mode sometimes takes the augment *a*, before the root.

Active Voice

PARASSAPADA

	<i>Singular</i>	<i>Plural</i>
3rd	<i>Apacissā ; apacissa</i> (If he had cooked)	<i>Apacissam̐su</i>
2nd	<i>Apacisse</i>	<i>Apacissatha</i>
1st	<i>Apacissa</i>	<i>Apacissamhā</i>

ATTANOPADA

3rd	<i>Apacissatha</i>	<i>Apacissimsu</i>
2nd	<i>Apacissase</i>	<i>Apacissavhe</i>
1st	<i>Apacissam</i>	<i>Apacissāmhase</i>

SECOND CONJUGATION

Rudhādi-Group

73. There is no difference in the personal endings of this or the other forthcoming conjugations from the First Conjugation. The difference lies in the bases formed through the different conjugational signs.

The conjugational sign of this Rudhādi-group is, η-a. η is inserted after the first syllable of the root : e.g., root *chida* (to cut) + η - a = *chinda* + a ; when the last vowel is dropped it becomes *chinda*.

One may conjugate these bases just like the verbs in the First Conjugation :

Chindati (he cuts)

Chindanti (they cut)

and so on for every mode.

Some other bases of this conjugation are :

Rudha (to obstruct) + η - a = *rundha*

Badha (to bind or confine) + η - a = *bandha*

Muca (to release) + η - a = *muñca*

Bhida (to break) + η - a = *bhinda*

Vida (to suffer) + η - a = *vinda*

Sica (to pour down or sprinkle) + η - a = *siñca*

Yuja (to yoke or join) + η - a = *yuñja*

Exercise 13.

TRANSLATE INTO ENGLISH

1. “ Ayam Aṅgulimālassa mātā ‘ Aṅgulimālaṇ ānes-sāmī ’ ti gacchatī ; sace samāgamissati Aṅgulimālo aṅ-gulisahassaṇ pūressāmī ti mātaraṇ māressati. Sacāhaṇ na gamissāmī, mahājāniko abhavissa.”

2. “ Sace hi ayaṇ paṭhama-vaye bhoge akhepetvā kammante payojayissā, imasmiṇ yeva nagare aggasetṭhī abhavissā ; sace pana nikkhamitvā pabbajissa, arahat-taṇ pāpuṇissa.”—*Dh. A. iii. 131.*

3. “ Sacāyaṇ, bhikkhave, rājā pitarāṇ dhammikaṇ dhammarājānaṇ jīvitā na voropessatha, imasmiṇ yeva āsane virajaṇ vītamalaṇ dhammacakkhu uppajjis-satha.”—*D. i. 86.*

4. “ Setṭhī : ‘ sace me dhītā jāyissati, tāya naṇ sad-dhiṇ nivāsetvā setṭhiṭṭhānassa sāmikaṇ karissāmī ; sace me putto jāyissati, māressāmī nān ’ ti cintetvā gehe kāresi.”—*Dh. A. i. 175.*

5. “ Satta vassāni Bhagavantaṇ
Anubandhiṇ padā padaṇ ;
Otāraṇ nādhigacchissaṇ
Sambuddhassa satīmato.”—*S.N. 446.*

6. “ Surāmeraya-pānaṇ ca
Yo naro anuyuñjati,
Idh ’eva-m-eso lokasmiṇ
Mūlaṇ khaṇati attano.”—*Dhp. 247.*

7. Araññe koṭṭhake bandhitvā mige rundhitvā māretvā maṇsaṇ vikkiṇitvā jīvantā luddakā anāgate sukhaṇ na vindanti.

8. Goṇo bandhanā muñcivā udakaṇ pātukāmo ghaṭassa samīpaṇ gantvā taṇ pādena bhindi.

9. “ Bhante, imaṇ udakaṇ dārakassa sīse āsiñcāmī ”
ti pucchitvā tena ‘ siñcathā ’ ti vutte- tathā kariṇsu.
Devatā tāvad eva taṇ muñcitvā leṇadvāre aṭṭhāsi.
—*Dh. A.* iv. 171.

10. “ Ayañ hi dīpobhāsaṇ vā aggi-obhāsaṇ vā adis-
vā maṇiāloken ’eva bhuñjati ca nipajjati ca nisīdati
ca ; devo pana dīpāloke nisinno bhavissatī ti. ”—*Dh. A.*
iv. 213.

New Words

Akhepetvā = having not
wasted. *abs.*

Adhigacchissa = (he)
would have attained. *v.*

Anubandhati = chases. *v.*

Anuṇyañjati = gives one-
self up ; practises. *v.*

Abhavissa = (he) would
have been. *v.*

Arahatta = the highest
stage of the Path. *n.*

Uppajjissa = (he) would
have born. *v.*

Otāra = chance ; fault. *m.*

Obhāsa = lustre ; light. *m.*

Koṭṭhaka = an enclosure ;
a closet. *m.*

Dhammarāja = king of
righteousness. *m.*

Pabbajissa = if (he) had
become a monk. *v.*

Payojayissā = if (he) had
engaged in or employ-
ed. *v.*

Pātukāma = wishing to
drink. *adj.*

Pāpuṇissa = (he) would
have attained. *v.*

Pūreti = fills. *v.*

Mahājānika = thorough-
ly deprived of ; under-
gone a great loss. *adj.*

Meraya = liquor (fer-
mented). *n.*

Rundhitvā = having
trapped. *abs.*

Leṇadvāra = entrance of
the cave. *n.*

Voropessatha = if (he)
had taken away. *v.*

Sāmāgamissati = will
encounter. *v.*

Surā = liquor (distilled).
f.

TRANSLATE INTO PALI

1. I should have answered him if he had asked me.
2. He would have become a millionaire if he had not squandered his wealth.
3. If man had a skin thickly covered with hair as a sheep has, he could not have moved from one climate to another with comfort.
4. We would have entered the cave and examined its inner parts if we had torches with us.
5. George VI would not have become king had not his elder brother given up the throne.
6. They would have been slain by the robbers if they were seen by them.
7. Prince Siddhartha would have been a universal monarch if he had not left the household life.
8. He would not have become a monk if he had not seen an old man, a sick person, a corpse and a recluse on various occasions.
9. She thought: if only he could see her, then he would become convinced that she ought to be his queen.
10. Devadatta would have attained arahantship had he not acted against his teacher, the Buddha.

New Words

Acts against = virud-
dham ācarati. *v.*
Climate = utuguṇa. *m.*
Corpse = matakalebara.
n.

Could have moved (he) =
saṅkamissā. *n.*
Covered with = sañchanna.
p.p.
Gives up = pariccajati. *v.*

Had squandered (if he) =
vināsayissā. *v.*

Inner part = abbhantara.
n.

Occasion = avatthā *f.*

Ought to be = bhavitabba.
pt.p.

Recluse = pabbajita,
samaṇa. *m.*

Sheep = meṇḍa. *m.*

Should have answered =
paṭivacanaṇ adadissā.
v.

Thickly = ghaṇaṇ. *ad.*

Throne = sīhāsana. *n.*

Torch = ukkā ; daṇḍa-
dīpikā. *f.*

Various = nānā. *in.*

Would become convinced
= abujjhissā. *v.*

Would have been slain
(he) = māriyissā ; mā-
rito abhavissā. *v.*

Would have entered (he)
= pavississā. *v.*

THIRD CONJUGATION

Divādi-Group

74. The sign of this group is *ya*, which is assimilated to the last consonant of the root.

Some rules and examples for assimilation of *y* are given in § 25. They may be applied here too.

A. After a root ending in a long vowel, *ya* does not change its form.

In other cases :

dh	+	ya	becomes	jjha
s	+	ya	„	ssa
v	+	ya	„	bba

Examples

Divu (to play) + ya + ti = divyati = *dibbati*.

Yudha (to fight) + ya + ti = yudhyati = *yujjhati*.

Budha (to know) + ya + ti = budhyati = *bujjhati*.

Sivu (to sew) + ya + ti = sivyati = *sibbati*.

Gā (to sing) + ya + ti = *gāyati*.

Jhā (to ponder) + ya + ti = *jhāyati*.

Dusa (to vex) + ya + ti = *dusyati* = *dussati*.

Ve (to weave) + ya + ti = *vāyati*. *Ve* becomes *vā*.

FOURTH CONJUGATION

Svādi-Group

75. The conjugational signs of this group are **ṇā**, **uṇā** and **ṇo**.

Examples

Su (to hear) + ṇā + ti = *suṇāti*.

Su (to hear) + ṇo + ti = *suṇoti*.

Pa + apa (to attain or come to) + uṇā + ti = *pāpuṇāti*.

Sambhu (to attain) + ṇā + ti = *sambhuṇāti*.

Ā + vu (to fix on to, to string) + ṇā + ti = *āvūṇāti*.

Sakka (to be able) + uṇā + ti = *sakkuṇāti*.

FIFTH CONJUGATION

Kiyādi-Group

76. The conjugational sign of this group is **ṇā**.

Ki (to bargain) + ṇā + ti = *kiṇāti* (buys).

Vi + ki + ṇā + ti = *vikkiṇāti* (sells).

Ji. (to conquer) + ṇā + ti = *jināti*.

Ñā (to know) becomes *jā*. Jā + ṇā + ti = *jānāti*.

Dhu (to shake) + ṇā + ti = *dhūṇāti* (shakes or destroys).

Asa (to eat) + ṇā + ti = *asnāti*.

Mi (to measure) + ṇā + ti = *miṇāti*.

Gaha (to take) + ṇā + ti = *gaḥṇāti* = *gaṇhāti*.

Here ṇ is interchanged with h.

SIXTH CONJUGATION

Tanādi-Group

77. The conjugational sign of this group is o.

TanU (to expand) + o + ti = *tanoti*.

KarA (to do) + o + ti = *karoti*.

ManA (to think) + o + ti = *manoti*.

Pa + apA (to attain or come) + o + ti = *pappoti*.

SEVENTH CONJUGATION

Curādi-Group

78. The conjugational sign of this group is aya, usually contracted to e.

These signs strengthen the radical vowels i and u of the roots when they are not followed by a conjunct consonant.

Cura (to steal) + e + ti = *coreti*.

Cura + aya + ti = *corayati*.

Gupa (to guard) + e + ti = *gopeti*.

Gupa + aya + ti = *gopayati*.

ḌhaḍḍA (to throw away) + e + ti = *chaḍḍeti*.

Cinta (to think) + e + ti = *cinteti*.

KathA (to say) + e + ti = *katheti*.

CuṇṇA (to powder) + e + ti = *cunṇeti*.

Exercise 14

TRANSLATE INTO ENGLISH

1. “ Ko sujghati, muccati, bajghati ca ?
Ken’ attanā gacchati Brahmaloḥaṇ ? ”—*S.N.* 511.
2. “ Muhuttaṃ api ce viññū
Paṇḍitaṇ payirupāsati,
Khippaṇ dhammaṇ vijānāti
Jivhā sūparaṣaṇ yathā.”—*Dhp.* 65.
3. “ Atha pāpāni kammāni
Karaṇ bālo na bujghati.”—*Ibid.* 136.
4. “ Yo ca pubbe pamajjītvā
Pacchā so nappamajjati,
So imaṇ loḥaṇ pabhāseti
Abbhā mutto va candimā.”—*Ibid.* 172.
5. “ Na kaḥāpaṇa-vassena
Titti kāmesu vijjati.”—*Ibid.* 186.
6. “ Dhunāti pāpake dhamme
Dumapattaṇ va māluto.”—*Thg.* 1006.
7. “ Yo’ dha puññaṇ ca pāpaṇ ca
Tiṇā bhīyo na maññati.
Karaṇ purisakiccāni
So sukhā na viḥāyati.”—*Ibid.* 232.
8. “ Yo pubbe karaṇīyāni
Pacchā so kātum icchati,
Sukhā so dhaṇsate ṭhānā,
Pacchā ca m-anutappaṇti.”—*Ibid.* 225, 871.
9. “ Eko ’va Indo Asure jināti ;
Eko ’va seno hanti diḥe paṣayha.”

—*J. Tacchaṣūkara.*

10. ‘Pūtimacchaṇ Kusaggena
Yo naro upanayhati,
Kusā pi pūtiṇ vāyanti ;
Evaṇ bālūpasevanā.’—*J. Sattigumba.*

New Words

- | | |
|---|--|
| <i>Anutappati</i> = repents. <i>v.</i> | <i>Pūti</i> = putrid ; foul. <i>adj.</i> |
| <i>Abbha</i> = cloud. <i>n.</i> | <i>Bajjhati</i> = becomes bound. <i>v.</i> |
| <i>Upanayhati</i> = wraps. <i>v.</i> | <i>Bhīyo</i> = more (than). <i>in.</i> |
| <i>Upasevanā</i> = keeping company ; pursuit. <i>f.</i> | <i>Maccha</i> = fish. <i>m.</i> |
| <i>Karam</i> (<i>nom. sing. from karonta</i>). <i>pr.p.</i> | <i>Maññati</i> = thinks. <i>v.</i> |
| <i>Kāma</i> = sensual pleasure. <i>m.</i> | <i>Māluta</i> = wind. <i>m.</i> |
| <i>Kusa</i> = a kind of fragrant grass. <i>m.</i> | <i>Muccati</i> = is (set) free. <i>v.</i> |
| <i>Titti</i> = satisfaction. <i>f.</i> | <i>Mutta</i> = freed. <i>p.p.</i> |
| <i>Dija</i> = bird ; a brahman. <i>m.</i> (<i>lit. twice-born</i>). | <i>Muhutta</i> = a minute. <i>m.</i> |
| <i>Duma</i> = tree. <i>m.</i> | <i>Rasa</i> = taste. <i>m.</i> |
| <i>Dham sati</i> = falls from ; sinks down. <i>v.</i> | <i>Vāyati</i> = smells ; (wind) blows. <i>v.</i> |
| <i>Dhunāti</i> = shakes. <i>v.</i> | <i>Vijānati</i> = knows ; understands. <i>v.</i> |
| <i>Pabhāseti</i> = brightens. <i>v.</i> | <i>Vijjati</i> = is : exists. <i>v.</i> |
| <i>Pamajjati</i> = neglects. <i>v.</i> | <i>Vihāyati</i> = fails. <i>v.</i> |
| <i>Pasayha</i> = by force ; forcibly. <i>abs.</i> | <i>Sujjhati</i> = becomes purified. <i>v.</i> |
| <i>Payirupāsati</i> = attends on ; keeps company with. <i>v.</i> | <i>Sūpa</i> = curry. <i>m.</i> |
| | <i>Hanti</i> = kills. <i>v.</i> (Both <i>hanti</i> and <i>hanati</i> are found in the singular from the root <i>han</i>). |

TRANSLATE INTO PALI

1. Let us fight the enemy and not play and sing during war-time.

2. The weaver's beautiful daughter weaves a golden cloth for her wedding.

3. As he was pondering he heard not a sound.

4. He attains greater happiness who shares his joys with others.

5. The merchant having hawked his wares for a whole day was not able to sell anything.

6. The cool breeze coming from the Himalaya mountain shakes the tree-tops and causes their leaves to flutter.

7. "Let us eat, dance and be merry, for tomorrow we die!" said the happy lad.

8. Having thought about this, he attempted to say something but the judge ordered him to keep silence.

9. "Protect your dependents, do not steal their happiness" says an old law-book of the brahmins.

10. Throwing away the refuse, the novice (-monk) came back to the monastery but the preceptor not knowing where he had been was vexed and irritated.

New Words

Attempted = ussahi. v.

Fights = yujjhati. v.

Be merry = tuṭṭho bhava. v.

Hawked = (vāṇijjāya) āhiṇḍi. v.

Causes to flutter = kampeti. v.

Irritated = anattamana. adj. v.

Dependent = nissitaka. 3.

Judge = vinicchayāmacca. m.

<i>Law-book</i> = nīṭigantha. <i>m.</i>	<i>To keep silence</i> = tuṇhī bhavituṇ. <i>inf.</i>
<i>Novice</i> (-monk) = sāmā- nera. <i>m.</i>	<i>Vexed</i> = ruṭṭha ; appa- tīta. <i>p.p.</i>
<i>Preceptor</i> = upajjhāya. <i>m.</i>	<i>War</i> = yuddha. <i>n.</i>
<i>Pondering</i> = vitakkenta ; jhāyanta. <i>pr.p.</i>	<i>Ware</i> = bhaṇḍa. <i>n.</i>
<i>Refuse</i> = kacavara. <i>m.</i>	<i>Weaver</i> = tantavāya. <i>m.</i>
<i>Shares</i> = bhājeti. <i>v.</i>	<i>Weaves</i> = vāyati; vināti. <i>v.</i>

VERBAL PREFIXES

79. The *pre fixes* or *prepositions* are called *upasaggas* in Pali. They are sometimes prefixed to verbs and their derivatives.

Generally they modify the meaning of the root, or intensify it, and sometimes alter it; in some cases they add nothing to the original meaning of the root.

80. The prefixes are 20 in number, *viz.*, ā, ati, adhi, anu, abhi, apa, api, ava, u, upa, du, ni, nī, pa, parā, pari, pati, vi, saṇ, su.

Examples

From the root *kamU* (to go) verb *kamati* (goes) is formed without adding any prefix to it.

The following are formed with the prefixes :—

<i>Pre fix</i>	<i>Root</i>	<i>Verb</i>	<i>Meaning</i>
Abhi	+ KamU	= <i>abhikkamati</i>	(goes ahead ; proceeds).
Paṭi	+ KamU	= <i>paṭikkamati</i>	(goes back ; steps back- wards or retreats).

- Apa + kamu = *apakkamati* (goes aside ; deviates).
 Ati + kamu = *atikkamati* (goes beyond ; surpasses).
 Ā + kamu = *akkamati* (treads upon).
 Pa + kamu = *pakkamati* (goes forth).
 Nī + kamu = *nikkhamati* (goes out).
 Upa + kamu = *upakkamati* (strives ; plans).
 Saṇ + kamu = *saṇkamati* (moves from one place to another).
 Parā + kamu = *parakkamati* (strives ; makes an effort).
 Anu + kamu = *anukkamati* (follows).

(Noun from the same) : *anukkama* (order).

The above examples show how these prefixes alter the meaning of a root.

81. It is difficult to define all the different meanings of each prefix ; therefore we give below a few words formed with each prefix together with their meanings.

Ā

- (1) Ākaḍḍhati (drags near). *v.*
- (2) Āsanna (near). *adj.*
- (3) Ākirati (scatters over). *v.*
- (4) Āpabbatā (as far as the mountain ; ā + abl.).
- (5) Āgacchati (comes). *v.*

Ati

- (1) Atikkamati (goes beyond ; leaves behind). *v.*
- (2) Ātirocati (shines very much). *v.*
- (3) Ativutṭhi (excess of rain). *f.*
- (4) Atichatta (special umbrella). *n.*
- (5) Atibhāriya (very serious). *adj.*

Adhi

- (1) Adhipati (lord ; superior). *m.*
- (2) Adhigacchati (attains ; obtains).
- (3) Adhiṭṭhāna (determination). *ger.*
- (4) Adhivasati (lives in). *v.*

Anu

- (1) Anugacchati (follows). *v.*
- (2) Anugharaṇ (in order of the houses, *i.e.*, from house to house). *ad.*
- (3) Anuvassaṇ (year by year ; annually). *ad.*
- (4) Anuvitakketi (ponders over). *v.*
- (5) Anukkama (order). *m.*

Abhi

- (1) Abhimukha (facing ; opposite). *adj.*
- (2) Abhirūpa (handsome ; very beautiful). *adj.*
- (3) Abhidhamma (special doctrine). *m.*
- (4) Abhivādeti (salutes ; bows down). *v.*
- (5) Abhirati (delight ; satisfaction). *f.*

Apa

- (1) Apagacchati (moves away). *v.*
- (2) Aparādha (crime). *m.*
- (3) Apaciti (reverence). *f.*
- (4) Apacināti (makes less ; diminishes). *v.*
- (5) Apakāra (injury ; mischief). *m.*

Api

Words formed with this prefix are very rare. This is often seen without **a**, and as a separate particle.

- (1) Apidhāna or pidhāna (lid). *n.*
- (2) Apiḷandha (adorned). *adj.*
- (3) Apilāpeti (talks idly ; boasts). *v.*

Ava

- (1) Avajānāti (dispises). *v.*
- (2) Avaharati (takes away ; steals). *v.*
- (3) Avasiṭṭha (remaining). *adj. p.p.*
- (4) Avasitta (besprinkled with). *p.p.*

Ava often becomes o

- (5) Onamati (bends down). *v.*
- (6) Omuñcati (takes off (shoes, etc.) ; unfastens). *v.*
- (7) Okkamati (descends). *v.*
- (8) Onīta (removed from). *p.p.*

U

- (1) Ukkhipati (throws up ; raises up). *v.*
- (2) Ucchindati (cuts off). *v.*
- (3) Uppanna (born ; risen). *p.p.*
- (4) Ummagga (wrong path ; a tunnel). *m.*
- (5) Uttama (highest ; greatest ; *lit.* void of darkness or folly). *adj.*
- (6) Udaya (increase ; rise). *m.*
- (7) Ussahati (strives ; endeavours). *v.*
- (8) Ussāraṇā (causing to move back). *f.*

Upa

- (1) Upakkama (attack ; plan ; means). *m.*
- (2) Upakāra (help). *m.*
- (3) Upanisīdati (sits near). *v.*
- (4) Upamāna (comparison). *n.*
- (5) Upavāda (blaming ; finding fault). *m.*
- (6) Upanayhati (wraps in ; twists round).

Du

- (1) Duggandha (bad smell). *m.*
- (2) Dukkara (difficult to do). *adj.*
- (3) Dubbhikkha (scarcity of food ; famine).
- (4) Dukkha (misery ; pain). *n.*

Ni (Skr. Nih)

- (1) Nikkhamati (goes out). *v.*
- (2) Nimmita (created). *p.p.*
- (3) Niyyāti (goes out). *v.*
- (4) Nīvaraṇa (hindrance to the progress of the mind). *n.*
- (5) Nīharati (ejects). *v.*

Ni

- (1) Nicaya (heaping up ; a heap). *m.*
- (2) Nigacchati (goes down to ; undergoes ; suffers). *v.*
- (3) Nikhāta (dug out). *p.p.*
- (4) Nikhila (whole). *adj.*
- (5) Nikūjati (chirps ; warbles). *v.*

Pa

- (1) Pabhavati (begins or springs from). *v.*
- (2) Pakkhipati (puts or throws in). *v.*
- (3) Padhāna (chief ; foremost). *adj.*
- (4) Pasanna (clear ; joyful). *adj.*
- (5) Paṇidahati (longs for ; aspires to). *v.*
- (6) Pajānāti (knows clearly). *v.*

Parā

- (1) Parājeti (vanquishes ; overcomes). *v.*
- (2) Parābhava (ruin ; disgrace). *m.*
- (3) Parāmasati (touches ; deals with). *v.*
- (4) Parakkama (exertion ; strife). *m.*

Pari

- (1) Paricarati (serves ; attends). *v.*
- (2) Paricchindati (marks out ; makes a limit). *v.*
- (3) Paridhāvana (running about). *ger.*
- (4) Parijānāti (knows perfectly). *v.*
- (5) Parivisati (feeds ; serves while eating).
- (6) Paribhāsati (abuses ; reviles).
- (7) Pariharati (uses ; bears).
- (8) Parippuṇṇa (completely filled). *p.p.*

Paṭi or Paṭi

- (1) Paṭikkhipati (refuses ; *lit.* throws back). *v.*
- (2) Patirūpa (suitable ; resembling ; disguised as). *adj.*
- (3) Paṭirāja (hostile king). *m.*
- (4) Paṭibhāti (dawns on ; comes to one's mind). *v.*
- (5) Paṭinissajati (gives up). *v.*
- (6) Patigaṇhāti (receives ; takes in). *v.*
- (7) Paṭivedha (attainment ; insight). *m.*

Vi

- (1) Vigacchati (departs ; goes away). *v.*
- (2) Vikirati (scatters about). *v.*
- (3) Vijānana (recognition ; knowledge). *ger.*
- (4) Vividha (various). *adj.*
- (5) Vighāṭana (unfastening ; opening). *ger.*
- (6) Vidhūma (smokeless). *adj.*
- (7) Viṣiṭṭha (distinguished ; diversified). *p.p.*

San

- (1) Sanvasati (lives together). *v.*
- (2) Sambodhi (complete knowledge). *f.*
- (3) Saṅkiṇṇa (mixed). *p.p.*
- (4) Saṅsaraṇa (moving or going about). *ger.*
- (5) Sammukha (face to face with ; present). *adj.*
- (6) Sammuti (common consent ; convention). *f.*

Su

- (1) Sugandha (fragrance. *m.* fragrant. *adj.*).
- (2) Subhikkha (plentiful with food). *adj.*
- (3) Sukara (easily done). *adj.*
- (4) Sudukkara (very difficult). *adj.*
- (5) Sugati (happy state). *f.*
- (6) Sucinṇa (well practised or gathered). *p.p.*

Exercise 15

TRANSLATE INTO ENGLISH

1. “Sace bhavaṇ Soṇadaṇḍo samaṇaṇ Gotamaṇ dassanāya upasaṅkamissati, bhoto Soṇadaṇḍassa yaso parihāyissati; samaṇassa Gotamassa yaso abhivaḍḍhissati.”—*D.* i, 113.

2. “So gantvā taṇ bhattaṇ pañcahi pacceka-buddhasatehi saddhiṇ saṇvibhaji; . . . te pi olokentā eva aṭṭhaṇsu.”—*Dh. A.* iii, 371.

3. “So tato cuto devaloke nibbattitvā deva-manussesu saṇsaranto imasmiṇ Buddhuppāde Bhaddiyanagare seṭṭhikule nibbatti.”—*Ibid.* iii, 372.

4. “So . . . nikkhitta-dhañṇe parikkhīṇe parijanaṇ pakkosāpetvā āha; ‘gacchatha, tātā, pabbataṇ pavisitvā jīvantā subhikkhakāle mama santikaṇ āgantukāmā āgacchatha; anāgantukāmā tatth’ eva jīvathā ti.”—*Ibid.* iii, 366.

5. “Puna kaṭacchuṇ pūretvā ādāya āgacchantiṇ Uttarāya dāsiyo disvā: ‘apehi, dubbinīte, na tvaṇ amhākaṇ ayyāya upari pakka-sappiṇ āsiñcituṇ anucchavikā’ ti santajjentiyo . . . pothetvā bhūmiyaṇ pātesuṇ.”—*Ibid.* iii, 311.

6. “ Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya . . . evaṃ evaṃ Bhagavatā anekapariyāyena dhammo pakāsito.”—*D.* ii, 41, etc.

7. “ Atha kho Ambaṭṭho māṇavo yena so vihāro saṅvuta-dvāro tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggalaṃ ākoṭesi. Vivari Bhagavā dvāraṃ.”—*Ibid.* i, 89.

8. “ Atha kho Ambapālī gaṇikā Bhagavato adhi-vāsanaṃ veditvā utṭhāy āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.”—*D.* ii, 95.

9. “ Attano vāmapāde dvīhi aṅgulīhi tassa pāde gaḥetvā vihāraṅgaṇe pothento tato tato ākaḍḍhi. So parivattanto thāmasā vissajjetuṃ ussahanto pi vissajjetuṃ nāsakkhi.”—*Rasavāhinī*.

10. “ Atha yakkho gajjanto bhuje appoṭhento abhi-dhāvi. Yodho pi tattha ṭhito vegena ākāsam abbhuggantvā vāmapādaṅgulīhi tassa hanukaṭṭhiṃ pahari.”—*Ibid.*

New Words

Aggala = cross-bar ;
latch. *n.*

Adhivāsana = assent ;
endurance. *f.*

Ataramāna = being
unhurried. *pr. p.*

Anucchavika = fit ;
suitable. *adj.*

Apeti = moves aside. *v.*

Appoṭhenta = clapping
hands. *pr. p.*

Abhidhāvati = runs
against. *v.*

Abhivaḍḍhati = increases.
v.

Abbhuggantvā = having
jumped up. *abs.*

Asakkhi = was able. *v.*

Ākoṭeti = knocks upon. *v.*

Āgantukāma = willing to
come. *adj.*

<i>Ācikkheyya</i> = should tell or inform. <i>v.</i>	<i>Parihāyati</i> = decreases ; dwindles. <i>v.</i>
<i>Ālinda</i> = terrace. <i>m.</i>	<i>Pariyāya</i> = method ; manner ; synonym. <i>m.</i>
<i>Ukkāsitrā</i> = having coughed or cleared the throat. <i>abs.</i>	<i>Parikkhīṇa</i> = exhausted. <i>p.p.</i>
<i>Ukkujjeyya</i> = should turn up. <i>v.</i>	<i>Pothenta</i> = dashing ; hitting ; striking. <i>pr. p.</i>
<i>Ussahanta</i> = trying. <i>pr. p.</i>	<i>Buddhuppāda</i> = time when a Buddha appears. <i>m.</i>
<i>Kaṭacchu</i> = spoon. <i>m.</i>	<i>Bhujā</i> = hand. <i>m.</i>
<i>Gajjanta</i> = roaring. <i>pr. p.</i>	<i>Mūḷha</i> = gone astray ; foolish. <i>p.p.</i>
<i>Gaṇikā</i> = courtesan. <i>f.</i>	<i>Vāma</i> = left. <i>adj.</i>
<i>Tāta</i> = dear son or father. <i>m.</i>	<i>Viditvā</i> = having known. <i>abs.</i>
<i>Thāma</i> = strength. <i>m.</i>	<i>Vissajjetum</i> = to release. <i>inf.</i>
<i>Dubbinīta</i> = badly trained. <i>p.p.</i>	<i>Vega</i> = speed. <i>m.</i>
<i>Nikkujjita</i> = turned down. <i>p.p.</i>	<i>Santaḥjenti</i> = menacing. <i>f. ; pr.p.</i>
<i>Pakka</i> = boiled. <i>p.p.</i>	<i>Samvuta</i> = closed. <i>p.p.</i>
<i>Pakkāmi</i> = went. <i>v.</i>	<i>Samvibhajati</i> = shares. <i>v.</i>
<i>Pakkosāpetvā</i> = having caused to call. <i>abs.</i>	<i>Samśaranta</i> = moving about continuously ; transmigrating. <i>pr.p.</i>
<i>Paticchanna</i> = covered. <i>p.p.</i>	
<i>Parivattanta</i> = rolling or turning round. <i>pr. p.</i>	

TRANSLATE INTO PALI

1. The young prince Duṭṭhagāmiṇī having collected a huge army marched against the Tamil ruler Elāra.

2. On the fourth day of the first half of the month of Vesākha, you should go forth from home to homelessness.

3. The rivers in this province spring from the range of hills around Adam's Peak.

4. Having deposited the relics of the royal sage in the vault of the dagoba, the king went there to do homage to them every year.

5. The lord of the yakkhas surpassed even Sakka in point of wealth.

6. The night being far spent, the deities who had assembled to hear the sage's discourse saluted him and disappeared.

7. The queen pondered over this question for a long time and finally ordered her maids to bring the stranger to her presence.

8. The thieves have taken away all the gold coins that the old woman had deposited in the brass vessel under the floor of her bedroom.

9. She despises her husband because he did not send her even a single letter since he left the country.

10. The remaining portion of his inheritance he handed over to his beloved sister, and bidding good-bye to her, set forth from the city, bound for an unknown destination.

New Words

Adam's Peak = Saman-takūṭa-pabbata. *m.*

Bedroom = sayanāgāra. *n.*

Beloved = piya. *adj.*

Bidding good-bye = viyo-gāsaṇsanaṇ katvā.

Bound for = (must here be translated) gama-nāya or gantukāmo.

Deposited = nidahita. *p.p.*

Despises = avamāneti ; nindati. *v.*

Destination = patthitaṭ-
thāna. *n.*

Disappeared = antara-
dhāyi. *v.*

Even = api. *in.*

Far spent = abhikkanta.
p.p.

Finally = osāne ; ante.
loc.

Handed over = paṭicchā-
pesi. *v.*

Having deposited = nida-
hitvā. *abs.*

Homelessness = anagā-
riya. *n.*

Inheritance = dāyāda. *m.*

In point of wealth = dha-
nena. *ins.*

Maid = paricārikā. *f.*

Marched against = ab-
bhuyyāsi. *v.*

Ponders = jhāyati ;
anuvitakketi. *v.*

Presence = abhimukha.
n.

Province = padesa ;
janapada. *m.*

Range of hills = pabba-
tarāji. *f.*

Remaining = avasiṭṭha.
p.p.

Royal sage = rājisi. *m.*

Set forth = nikkhami. *v.*

Since = (-kālato) paṭṭ-
hāya. *in.*

Single = ekaka. *adj.*

Stranger = āgantuka. *m.*

Surpassed = atikkami. *v.*

Unknown = avidita ;
apākaṭa. *p.p.*

Vault = abbhantara
(-gabbha). *m.*

PASSIVE VOICE

82. It was stated in § 65 that the passive base is formed by adding *ya* to the root. This *ya* is affixed to the root in various ways :

A. It is directly added after roots ending in a vowel. In that case the radical *ā* of the root is changed to *ī* ; *i* and *u* are lengthened.

B. To the roots ending in a consonant (when the euphonic vowel is removed) it is added with the help of an *ī* (or *i*).

C. In many cases *y* of *ya* after a root ending in a consonant is assimilated to that consonant or changed together with it.

Examples

A.

Dā (to give) + *ya* + *ti* = *dīyati* (is given).

Pā (to drink) + *ya* + *ti* = *pīyati* (is drunk).

Ci (to collect) + *ya* + *ti* = *cīyati* (is collected).

Su (to hear) + *ya* + *ti* = *sūyati* (is heard).

Ni (to lead) + *ya* + *ti* = *nīyati* (is lead or carried).

Bhū (to be) + *ya* + *ti* = *bhūyati* (is becoming).

Note .—Sometimes *y* is reduplicated and a long vowel before it is shortened.

Su + *ya* + *ti* = *suyyati* (is heard).

Ni + *ya* + *ti* = *niyyati* (is led or carried).

B.

KarA (to do) + *ī* + *ya* + *ti* = *karīyati* (is done).

HasA (to laugh) + *ī* + *ya* + *ti* = *hasīyati* (is laughed at).

SarA (to remember) + *ī* + *ya* + *ti* = *sarīyati* (is remembered).

Base bhuñja (to eat) + *ī* + *ya* + *ti* = *bhuñjīyati* (is eaten).

Base iccha (to wish) + *ī* + *ya* + *ti* = *icchīyati* (is wished).

C.

PacA (to cook) + *ya* + *ti* = *paccati* (is cooked).

HanA (to kill) + *ya* + *ti* = *haññati* (is killed).

Khāda (to eat) + *ya* + *ti* = *khajjati* (is eaten).

Badha (to bind) + *ya* + *ti* = *bajjhati* (is bound or confined).

Labha (to get) + *ya* + *ti* = *labbhati* (is got).

83. Explanation of these assimilations or changes :

c + y or t + y	becomes	cc
ch + y or th + y	„	cch
j + y or d + y	„	jj
jh + y or dh + y	„	jjh
ñ + y or n + y	„	ññ
v + y	„	bb
s + y	„	ss

Note.—Not only the y of passive sign but also that of the conjugational sign of the third conjugation undergoes some of these changes. For examples see § 74.

Exercise 16

TRANSLATE INTO ENGLISH

1. “ Paccati munino bhattaṇ
Thoka-thokaṇ kule kule.”—*Thg.* 248.
2. “ Samitattā hi pāpānaṇ
Samaṇo ti pavuccati.”—*Dhp.* 265.
3. “ So bajjhataṇ pāsasatehi chabbhi,
Rammā vanā niyyatu rājadhāniṇ,
Tuttehi so haññatu pācanehi,
Bhisāni te, brāhmaṇa, yo ahāsi.”—*J. Bhisa.*
4. “ So . . . ‘ bhante, ajja ādiṇ katvā agginā pi mama
santakaṇ mā ḍayhatu, udakenā pi mā vuyhatū ’ ti
patthanaṇ akāsi.”—*Dh. A.* iv, 206.
5. “ Addasā kho aññataro upāsako taṇ bhikkhaṇ
Kīṭāgirismiṇ piṇḍāya carantaṇ, disvāna . . . taṇ
bhikkhuṇ abhivādetvā etad avoca : ‘ api bhante piṇḍo
labbhatī ’ ti.”—*V. Cullavagga*, p. 11.

6. Kacchapo haṇsehi nīyamāno daṭṭhaṭṭhānato daṇḍakaṇ viṣṣajjetvā ākāsaṅgaṇe patitvā dvedhā bhijji.—(See p. 92, iv, *Dh. A.*).

7. “Ath ’eko makkato tattha tattha gocaraṇ pariyesamāno phalavantaṇ taṇ rukkhaṇ āruya phalāni khādanto tasmiṇ pāse pādena bajjhi.”—*Rasavāhinī*.

8. “Evaṇ kir’ assa ahosi : saddhā tāva dhammaṇ sotukāmā gamissanti yeva ; assaddhā pi pana dhana-lobhena gantvā dhammaṇ sutvā dukkhā muccissanti ti.”—*Dh. A.* iv, 205.

9. “Ekamantaṇ nisinnaṇ kho Anāthapiṇḍikaṇ gahapatiṇ Bhagavā etad avoca : Api nu te, gahapati, kule dānaṇ dīyatī ti.”—*A.* iv, 392.

10. “Dīghassa addhuno accayena tassa mahānirayassa puratthimaṇ dvāraṇ avāpurīyati : so tattha sīghena javena dhāvati : tassa sīghena javena dhāvato chavi pi dayhati, cammam pi dayhati, maṇsam pi dayhati.”—*M.* iii, 184.

New Words

Addhā = long time *m.*

Avāpurīyati = is opened.
v.

Ahāsi = carried ; took
by force ; stole. *v.*

Kīṭāgiri = name of a
village. *m.*

Gocara = food ; object.
m. (lit. a pasture).

Chavi = upper skin. *f.*

Java = speed. *m.*

Dayhati = is burnt. *v.*

Tutta = a pike for guid-
ing an elephant. *n.*

Thoka = a little. *adj.*

Niyyati = is led. *v.*

Pariyesamāna = seeking.
pr.p.

Pavuccati = is said. *v.*

Pācana = goad. *n.*

Pāsa = snare. *m.*

Bajjhi = was bound. *v.*

Bajjhataṁ = let (him) be
bound. *v.*

Bhijji = was broken. *v.*

Makkatā = monkey. *m.*

Muccissati = will be released. *v.*

Ramma = delightful. *adj.*

Rājadhāni = metropolis. *f.*

Labbhati = is got. *v.*

Vissajjetvā = having left. *abs.*

Vuyhati = is floated ; is carried away by water. *v.*

Santaka = property. *n.*

Samitatta = state of being calmed. *n.*

Haññati = is killed. *v.*

TRANSLATE INTO PALI

1. The fraudulent are esteemed by nobody ; they are despised by everybody.

2. Have you been tormented by your enemies when you were walking alone in the desert ?

3. It is heard that our neighbour is avoided by all his friends on account of his wicked actions.

4. The prince was accompanied by his tutor, ministers, and body-guards on all his journeys.

5. Fifty soldiers and 30 horses were wounded and killed in the battle field ; their corpses were buried by some men who were bidden by the chief of the army.

6. The traveller is attacked and plundered by robbers as he is alone and has no weapons to fight with.

7. He was fed on exquisite rice which was served to him in a golden dish, and the ground of his stable was perfumed with the four odours.

8. Round the stable were hung crimson curtains, while overhead was a canopy studded with stars of gold.

9. This excellent novel is read with pleasure by many, and is always esteemed by them.

10. Your picture will be admired by many, but will not be bought by anybody.

New Words

Bidden = āṇatta. *p.p.**Body-guard* = aṅgarak-
khaka. *m.**Canopy* = vitāna. *m.n.**Chief of the army* = senā-
pati. *m.**Crimson* = lohita-vaṇṇa.
*adj.**Curtain* = sāṇi. *f.**Desert* = kantāra. *m.**Excellent* = atisundara.
*adj.**Exquisite* = ativisiṭṭha.
*p.p.**Fraudulent* = saṭha. *adj.**Is accompanied* = pari-
vāriyati. *v.**Is admired* = vimhayena
olokīyati. *v.* patimānī-
yati.*Is avoided* = cajīyati ;
vajjīyati. *v.**Is attacked* = paharīyati.
*v.**Is buried* = nikhaṇīyati.
*v.**Is bought* = kiṇīyati. *v.**Is deposited* = nidhīyati.
*v.**Is esteemed* = agghīyati.
*v.**Is fed* = bhojīyati. *v.**Is heard* = sūyati. *v.**Is hung* = olambīyati. *v.**Is killed* = māriyati. *v.**Is perfumed* = vāsiyati.
*v.**Is plundered* = acchindī-
yati. *v.**Is read* = paṭhīyati. *v.**Is served up* = upanīyati.
*v.**Is tormented* = hiṇsiyati.
*v.**Is wounded* = vaṇīyati.
*v.**Journey* = cārikā. *f.**Novel* = navakathā. *f.* ;
navappabandha. *m.**Odour* = gandha. *m.**On account of* = nissāya.
*in.**Overhead* = upari. *in.**Pleasure* = pīti ; tuṭṭhi. *f.**Round* = samantā. *ad.**Studded* = khacita. *p.p.**Tutor* = sikkhāpaka. *m.*

CAUSAL SUFFIXES

The causal suffixes and the method of forming causal verbs are given in § 74 of the First Book.

84. Of the four causal suffixes only *e* and *aya* are annexed to the roots ending in *u* or *ū* ; only *āpe* and

āpaya are annexed to the roots ending in *ā*, and to all the roots of the 8th conjugation.

Any one of the four may be annexed to the roots ending in a vowel other than the above, or in a consonant.

85. To the passive verbs these are annexed together with an *i* inserted between the suffix and the passive sign *ya*, e.g.

Causal Active : *Harāpeti* (causes to carry).

Causal Passive : *Harāpīyati* (is caused to carry).

86. The causal suffixes are annexed not only to verbs but also to the Participles, Absolutives, Infinitives and Primary Derivatives when they are expressing a causal meaning.

Participles

PacA (to cook) + *e* + *nta* = *pācenta* (causing to cook).

KarA (to do) + *e* + *nta* = *kārenta* (causing to do).

Absolutives

Hara (to carry) + *āpe* + *tvā* = *harāpetvā* (having caused to carry).

Bhuja (to eat) + *āpe* + *tvā* = *bhojāpetvā* (having fed or caused to eat).

Infinitives

Mara (to die) + *āpe* + *tuṇ* = *mārāpetum* (to kill).

Base gaṇha (to take) + *āpe* + *tuṇ* = *gaṇhāpetum* (to cause to take).

Primary Derivatives

Dā (to give) + *āpe* + *tu* = *dāpetu* (one who causes to give).

Gaha (to take) + *āpe* + *aka* = *gāhāpaka* (one who causes to take).

87. A causal verb formed from a transitive root takes more than one object. When it has taken two objects, one of them is called the “direct,” and the other “indirect.”

Puriso kammakāraṃ rukkhaṃ chindāpeti (the man causes the labourer to cut a tree).

Here *rukkhaṃ* is the direct object, being the thing wanted by the man. *Kammakāraṃ* is the indirect object, as the man’s requirement does not lie with him.

88. It should be noted that this indirect object often takes the instrumental case.

Gahapatānī dāsiyā odanaṃ Pācāpeti (the mistress of the house causes the slave woman to cook rice).

Here *dāsiyā* is in the instrumental. This may be changed to *dāsiṃ* without altering the sense.

89. The subject in a sentence formed with a simple verb may become the indirect object when the same sentence is reconstructed with a causal verb.

Sūdo odanaṃ pacati (the cook boils the rice) is a sentence with a simple verb. When this verb is replaced with a causal one from the same root the subject becomes the object, and some one else becomes the subject.

Sūdaḥettho sūdaṃ odanaṃ pāceti (the head-cook causes the cook to boil rice).

Sūdo in the first sentence has become *sūdaṃ* in the second.

Exercise 17

TRANSLATE INTO ENGLISH

1. “Rājā pasanno aparāṇi pi pañca-vattha-satāṇi āharāpetvā pādamūle ṭhapāpesi.”—*Dh. A. i*, 219.

2. “ Rājā te sabbe gāhāpetvā . . . āvāṭe khaṇāpetvā te tattha nisīdāpetvā upari palālaṇ vikirāpetvā aggiṇ dāpesi.”—*Ibid.* i, 223.

3. “ Pañcasata-tāpase Himavantato āgantvā nagare bhikkhāya carante disvā pasīditvā nisīdāpetvā bhojetvā paṭiññaṇ gahetvā cattāro māse attano santike vasāpetvā . . . uyyojesuṇ.”—*Ibid.* i, 203.

4. “ Daharakālato paṭṭhāya hi taṇ mārāpetuṇ vāyamanto va seṭṭhī mārāpetuṇ nāsakkhi ; kiṇ akkharasamayaṇ sikkhāpessati ?”—*Ibid.* i, 180.

5. “ Gāmamajjhe vuttappakāraṇ gehaṇ kāretvā gāmasatato paṇṇākāraṇ āharāpetvā janapadesetṭhino dhītarāṇ āharitvā maṅgalaṇ katvā seṭṭhissa sāsanaṇ paṇiṇi.”—*Ibid.* i, 182.

6. “ Tassa heṭṭhābhāgaṇ sodhāpetvā pākāra-parikkhepaṇ kārāpetvā vālikaṇ okirāpetvā dhaja-patākaṇ ussāpetvā vanappatiṇ alaṅkaritvā . . . patthanaṇ katvā pakkāmi.”—*Ibid.* i, 1.

7. “ Tena kho pana samayena āyasmato Sāriputtassa upaṭṭhāka-kulaṇ āyasmato Sāriputtassa santike dāraṇ pāhesi : imaṇ dāraṇ thero pabbājetū’ ti.”—*V.* i. 83.

8. “ Sace vo dhanena attho, khippaṇ maṇ bandhanā mocetvā sīsaṇ nahāpetvā ahatavatthāni acchādetvā gandhehi vilimpāpetvā pupphāni pilandhāpetvā ṭhapethā ti.”—*J. Vedabbha.*

9. “ Sakko devarājā : ‘ kiṇ no sādharmaṇena rajjena ti Asure dibbapānaṇ pāyetvā matte samāne pādesu gahetvā sinerupapāte khipāpesi.’”—*J. Kulāvaka.*

10. “ Rājā pañcasate naggasamaṇake gāhāpetvā . . . āvāṭesu nikhaṇāpetvā palālehi paṭicchādetvā aggiṇ dāpesi.”—*Dh. A.* iii. 67.

New Words

Akkharasamaya = science
of reading and writing.
m.

Ahata = new. *adj.*

Āharāpetvā = having
caused to bring. *abs.*

Uyyojesi = sent away. *v.*

Okirāpetvā = having
caused to strew. *abs.*

Dahara = young. *adj.*

Dāpesi = caused to give.
v.

Nagga = naked. *adj.*

Nikhanāpetvā = having
caused to dig. *abs.*

Paṭiññā = consent ;
promise. *f.*

Paṇṇākāra = present. *m.*

Patthanā = aspiration. *f.*

Pabbājeti = causes to
become a monk. *v.*

Parikkhepa = encircling.
m.

Palāla = straw. *n.*

Pāyetvā = having caused
to drink. *abs.*

Pāhesi = caused to send.
v.

Bandhana = bond ;
binding. *n.*

Maṅgala = (marriage)
ceremony. *n.*

Mocetvā = having untied
or released. *abs.*

Vanappati = a tree which
bears fruit without
flowers. *m.*

Vāyamanta = trying.
pr.p.

Vilimpāpetvā = having
caused to be toiletted.
abs.

Vikirāpetvā = having
caused to scatter. *abs.*

Vuttaṭṭhakāra = of the
given description. *adj.*

Sādhāraṇa = common.
adj.

Sikkhāpeti = teaches. *v.*

Sodhāpetvā = having
caused to cleanse. *abs.*

TRANSLATE INTO PALI

1. The monarch of the realm caused a great *stūpa* to be erected at the spot where the Elder was killed.

2. He caused the great palace to be rebuilt at a cost of hundred thousand gold pieces.

3. You must make him do this or else he is sure to cause the enemy king to attack your realm.

4. " If you want the crown, release me from these bonds " said the clever brahmin to the young prince.

5. The princess caused the three soothsayers to be brought to her and made them severally explain to her why she could not marry her lover.

6. The brahmin Uddālaka Āruṇi taught his son Svetaketu all he knew.

7. The farmer caused a well to be dug right in the middle of his field by the peasants.

8. The mother caused the slave-woman to feed her baby.

9. The evil monk Devadatta made the foolish prince Ajātasattu kill his own father.

10. Having caused red flowers to be hung round his neck, the Prime Minister had him led from junction to junction and street to street.

New Words

Causes to attack = hanā-peti. *v.*

Caused to feed = pāyā-pesi. *v.*

Caused to be rebuilt = puna kārāpesi. *v.*

Clever = (upāya)-kusala. *adj.*

Could not = na sakkhi. *v.* (with infinitive).

Cost = paribbaya. *m.*

Crown = makuta. *n.m.*

Else = no ce. *in.*

Had (him) led = nayā-pesi. *v.*

Having caused to be hung = olambāpetvā. *abs.*

(Is) sure = addhā ; dhu-vaṇ. *ad.*

Junction = singhātaka. *n.*

Lover = vāritaka ; piyā-yaka. *m.*

Made (them) explain = vitthārāpesi. *v.*

Must make (him) do =
kāretabbāṇ. *pt.p.*

Peasant = gāmika ; jāna-
padika. *m.*

Realm = rajja. *n.*

Severally = visuṇ visuṇ.
in.

Soothsayer = nimitta-
pāṭhaka. *m.*

Taught (he) = uggaṇ-
hāpesi. *v.*

To marry = āvāhetuṇ or
vivāhetuṇ*. *inf.*

*To bring a woman in marriage is *āvāha* ; to give away a woman is *vivāha*.

SYNTAX

Position of Words in a Sentence

90. Words qualifying the subject or the object generally come before the subject or object respectively.

Adverbs come before the verb ; but the adverbs of time always come first in a sentence, *e.g.*,

Tadā tasmiṇ gāme cattāro purisā mahantaṇ rukkhaṇ sīghaṇ chindiṇsu.

Subject: purisā.

Word qualifying it: cattāro.

Object: rukkhaṇ.

Word qualifying it: mahantaṇ.

Verb: chindiṇsu.

Adverb: sīghaṇ.

Extension of Predicate: tadā ; tasmiṇ gāme.

91. Addressing words (which are in the vocative) are very often placed first in a sentence.

(1) “ *Bhante*, imasmiṇ sāsane kati dhurāni ? ” (Reverend Sir, how many offices or responsibilities are there in this religion ?)—*Dh. A. i, 7.*

(2) “ *Āvuso*, imaṇ temāsaṇ katīhi iriyāpathehi vītināmessatha ? ” (Brethren, in how many postures will you spend these three months ?)—*Ibid. i, 9.*

(3) “ *Bhoti*, sace vejjaṇ ānessāmi, bhattaṇvetanaṇ dātabbaṇ bhavissati.” (My dear, if I bring a physician, food and fees should be given to him).—*Ibid. i, 25.*

92. A. Interrogation is expressed by using interrogative adverbs, pronouns, or particles at the beginning of a sentence.

When there is an interrogative word in a sentence, the addressing word, if there be any, takes the second, the last, or some other place in it.

(1) “Kiṇ kathesi, bhātika ?” (What do you say, brother ?)—*Dh. A. i, 6.*

(2) “Ap’ āvuso, amhākaṇ satthāraṇ jānāsi ?” (Do you, reverend friend, know our Master ?)—*D. ii, 162.*

(3) “Kim pana, bhante, idāni pi dinne labhissantī ti ?” (What, Sir, will they get it if it is given now ?)—*Dh. A. I, 104.*

(4) “Kuhiṇ yāsi, upāsaka ?” (Where do you go, devotee ?)—*Ibid. i, 18.*

(5) “Kahaṇ gato’ si, āvuso ?” (Where did you go, friend (monk) ?)—*Ibid. ii, 257.*

(6) “Ko tattha vasati ?” (Who is dwelling there ?),—*Ibid, i, 14.*

(7) “Kasmā so sappo etaṇ na dasi ?” (Why did this serpent not bite him ?)—*Ibid. i, 258.*

B. Interrogation is also expressed by placing the verb first in a sentence, followed by the particle nu very often.

“Passatha nu tumhe, bhikkhave, amuṇ mahantaṇ aggikkhandhaṇ . . . ?” (Do you, O monks, see that great mass of fire ?)—*A. iv, 128.*

93. Words of assent also are placed at the beginning of a sentence. Addressing words in such sentences are placed next to the assenting words.

(1) “ *Āma samma, idānāhaṇ vihāraṇ gantvā therāṇ . . . disvā āgato ’mhi.*” (Yes, friend, just now I went to the monastery and came back having seen the thera). —*Dh. A. i, 19.*

(2) “ *Evam, āvuso ’ti kho āyasmā Ānando tassa bhikkhuno patissutvā yena Bhagavā ten ’upasaṅkami.*” (Replying to that monk (saying) “ yes, Sir, ” the venerable Ānanda went to the place where the Blessed One was).—*D. ii, 144.*

94. Extension of Predicate, be it a single word, a phrase, or a clause is placed before the verb.

(1) “ *Ajja kho pan ’ Ānanda, rattiyā pacchime yāme, Kusinārāyaṃ . . . Mallānaṃ sālavane, antarena yamakasālānaṃ, Tathāgatassa parinibbāṇaṇ bhavissati.*” —*D. ii, 134.*

Subject : parinibbāṇaṇ.

Predicate : bhavissati.

Extensions of the same :

- (i) ajja.
- (ii) rattiyā pacchime yāme.
- (iii) Kusinārāyaṇ Mallānaṇ sālavane.
- (iv) antarena yamaka-sālānaṇ.

(2) *Luddako migaṇ māretvā maṇsaṇ pacitvā khāditvā pāṇiyaṇ pivitvā avasesam ādāya ghaṇaṇ agamāsi.*

Extensions of the predicate here are :

- (i) migaṇ māretvā.
- (ii) maṇsaṇ pacitvā.
- (iii) (maṇsaṇ) khāditvā.
- (iv) pāṇiyaṇ pivitvā.
- (v) avasesam ādāya.

95. The conditional particles “sace,” “yadi” and the interjections are placed at the beginning of a sentence.

96. Copulative *ca*, disjunctive *vā* and the conditional *ce* are never placed at the beginning of a sentence.

(1) “*Sac’ āhaṇ gehaṇ gamissāmi: Sāmiko te kuhin? ti pucchissanti.*” (If I go home, they will ask me: “Where is your husband?”)—*Dh. A. ii, 222.*

(2) “*Yadi pana me parājayo bhaveyya, matam me jīvitā seyyo.*” (It is better to die if I am to be vanquished).—*Guttīlavimāna.*

(3) “*Pāpañ ce puriso kayirā,
Na taṇ kayirā punappunaṇ.*”

(If a man does a bad action once, he should not do it again and again).—*Dhp. 117.*

(4) “*Aho ! Imasmiṇ loke ayuttaṇ vattati.*” (Alas ! injustice prevails in this world !’)—*J. Kukkura.*

(5) *Hā ! Hato’ smi.* (Ah ! lost am I).

(6) “*Ekasmiṇ pabbatapāde sīho ca vyaggho ca ekissā yeva guhāya vasanti.*”—*J. Māluta.*

Note here that the two subjects, which are in the singular, are connected with *ca*, and the verb is in the plural.

97. The following indeclinables are used correlatively :—

- (i) *Yathā* (as) ; *tathā* (so).
- (ii) *Yāva* . . . ; *tāva* (as long as ; until).
- (iii) *Yadā* (when) ; *tadā* (then).
- (iv) *Yattha* (where) ; *tattha* (there).

(1) “*Yathā me dhanacchedo na hotī tathā karissāmi.*”
(I shall so see to it (*lit.* do it) that there is no loss to my wealth).—*Dh. A. i, 25.*

(2) *Yāvā’ haṇ āgamissami tāva idh ’eva tiṭṭhāhi.*
(Wait here till I come).

(3) “*Yadā te vivadissanti.*
Tadā ehinti me vasaṇ.”—*J. Sammodamāna.*

(They will (then) come under my power when they will begin to dispute among themselves).

(4) *Yattha Bhagavā dhammaṇ deseti tattha mahā-jano sannipatati.* (A great crowd assembles (there) where the Blessed One preaches the doctrine).

Note that the clause containing the relative is placed first.

CONCORD

98. When there are several subjects of different persons and one verb in a sentence, the verb is put in the First Person plural.

Should there be no subject of the First Person, the verb is put in the Second Person plural.

(1) *So ca tvañ ca ahañ ca gāmaṃ gacchāma.* (He, you and I go to the village).

(2) *Te ca tumhe ca nadiyaṃ nahāyathā.* (They and you bathe in the river).

99. One subject may have more than one finite verb.

“*Kiṇ bhane, tiṭṭhatha ? Imaṇ kumāraṇ gaṇhatha, hanatha, palāpetha.*” (Why do, you fellows, stand still ? Take this prince, beat him, and drive him away).—*J. Nidāna.*

The subject *tumhe* here is understood. In analysing this, one must introduce the subject with each verb.

100. When there are more than one subject connected with “*ca*,” in a sentence, the verb must be in the plural. In this case the action of the various subjects must be similar.

“*Rājā ca rājaputtā ca janapade niyuttaka-puriso ca bhaṇḍāgāriko ca anupubbena kālaṅkatvā saddhiṃ parisāya sagge uppajjinsu.*”

(The king, the princes, the officer who was in charge of the remote district, and the treasurer died in their turn and were born in heaven with their own followers).—*Khp. A.* 203.

101. When an action of many is the same, but if some of them are introduced by one of the particles “*saha*,” “*saddhiṃ*,” or “*samaṇ*” (denoting “with”), or with the instrumental case, the verb follows the subject which is in the nominative.

(1) *Rājā saha parisāya uyyānaṃ agami.* (The king went to the park together with his following).

(2) “*Ajjā’ haṃ pañcahi bhikkhusatehi saddhiṃ vihāre yeva nisīdissāmi.*” (Today, I shall stay in the monastery together with five hundred monks).—*Dh. A.* i, 369.

(3) *Satthā Ānandattherena pacchāsamaṇena piṇḍāya cari.* (The master went on his begging round followed by his attendant, Elder Ānanda).

In this third example there is no connecting particle but only the instrumental case.

Note—*Saha* is placed before the connected word, and *saddhiṃ* after the same ; *samaṇ* is found very seldom, it is seen placed before the connected word.

102. When the subject is a collective noun the verb takes the singular form.

(1) “*Tesu gacchantesu sañjayassa parisā bhijji.*” (Sañjaya’s following was broken when they—Sariputta and Moggallāna—were going away).—*Dh. A. i, 95.*

There were many persons, but as they were taken collectively the verb stands in the singular.

(2) “*Raṇṇo Udenassa orodho yen’ āyasmā Ānando ten’ upasaṅkami.*” (The harem of King Udena came to the place where the venerable Ānanda was).—*V. Cullavagga. 290.*

103. The following couples of indeclinables, in the same sentence, give the following meanings :—

- (i) *Ca . . . ca* (both . . . and).
- (ii) *Vā . . . vā* (whether . . . or ; either . . . or).
- (iii) *Pi . . . pi* (both . . . and).
- (iv) *Ca . . . ca* or *vā . . . vā* in a negative sentence are equivalent to *neither . . . nor*.

(1) “*Tasmim̐khaṇe Mahā-Moggallānatthero ca Ānandatthero ca cintesum̐.*” (At that moment, both the Elders Mahā-Moggallāna and Ānanda thought).—*Dh. A. II, 178.*

(2) “*Manasā ce paduṭṭhena bhāsati vā karoti vā.*” (If one speaks or acts with a corrupted mind).—*Dhp. 1.*

(3) “*Hatthe pi chindanti atho pi pāde.*” (They cut both their hands and (also) their feet).—*Revatī-Vimāna.*

(4) (a) *Tayā vā mayā vā tattha gantabbam̐.* c (Either you or I must go there).

(b) *Tehi vā amhehi vā tam̐ na kātabbam̐.* (Neither by them nor by us should it be done).

Another way of conveying the same meaning is :

(c) *N'eva tumhehi na amhehi taṃ bhuñjitabbam.* (Neither by you, nor by us should it be eaten).

(d) *Na ca so na ca añño paralokaṃ gacchati.* (Neither the same person, nor another (person) goes to the other world).

Exercise 18

TRANSLATE INTO ENGLISH

1. “Na tassaṃ parisāyaṃ koci devo abhivādeti vā paccuṭṭheti vā.”—*D.* ii, 226.

2. “Pāṭaliputtassa kho, Ānanda, tayo antarayā bhavissanti : aggito vā, udakato vā, mithubhedā vā.”—*D.* ii, 88.

3. “Mahājano attano attano putta-dhītu-ñātīnaṃ atthāya paridevamāno mahāsaddam akāsi.”—*Dh.* A. ii, 6.

4. “Te attano antevāsikehi adḍhateyyehi paribbājakasatehi saddhiṃ Veluvanaṃ agamaṃsu.”—*Dh.* A. i, 95.

5. “Satthari Aggāḷave cetiye viharante bahū upāsikā ca bhikkhuniyo ca vihāraṃ dhammasavaṇāya gacchanti.”—*J.* i, 160.

6. “Kosalarājā mahantena balena āgantvā Bārāṇasiṃ gaḥetvā taṃ rājānaṃ māretvā tass' eva aggamaheṣiṃ attano aggamaheṣiṃ akāsi.”—*J.* *Asātarūpa.*

7. “Sace ayyā imaṃ temāsaṃ idha vasissanti, ahaṃ . . . uposathakammaṃ karissāmi.”—*Dh.* A. i, 290.

8. “Yāv’ assa añño koci pattan na gaṇhāti, tāv’ assa gantvā pattan gaṇha.”—*Dh. A.* iv, 128.

9. “Sādhu, mayaṇ, bhante, labheyyāma Bhagavantāṇ dassanāya.”—*V. Mahāvagga*, 180.

10. “Musā na bhāse na ca majjapo siyā.”—*A.* i, 214.

11. “Tasmiṇ kho pana, brāhmaṇa, yaññe n’eva gāvo haññiṇsu, na ajelakā haññiṇsu.”—*D.* i, 141.

12. “Ko nu kho, bho, pahoti imaṇ mahāpaṭhaviṇ . . . sattadhā, samaṇ, suvibhattaṇ vibhajituṇ ?”—*D.* ii, 234.

104. *Note*—*A.* “*Adḍateyyehi paribbājakasatehi*” in the fourth sentence above, is a peculiar use of words. It ought to be : *adḍateyya-satehi paribbājakehi* (with 250 wandering ascetics) ; but *sata* here is compounded with *paribbājaka*. *Sattamanussa-koṭiyo* is another compound of this kind.

B. The word *adḍateyya* also deserves special notice.

Adḍateyya = $2\frac{1}{2}$ (three minus a half).

Two other numerals similar to this are :

Diyadḍha = $1\frac{1}{2}$ (two minus a half).

Adḍhuddha = $3\frac{1}{2}$ (four minus a half).

New Words

Aggamahesī = chief
queen. *f.*

Aggālava = name of a
shrine. *n.*

Añño koci = someone
else.

Atthāya = for. (*dat. sin.*).

Antarāya = danger. *m.*

Abhivādeti = bows down.
v.

Ayya = lord. *m.* ‘

Assama = hermitage. *m.*

Ācikkhati = says ;
informs. *v.*

Uposathakamma = keeping of the Uposatha ; observance of 8 precepts. *n.*

Ñāti = relation. *m.*

Dassana = seeing ; sight. *n.*

Paccutṭheti = rises from the seat. *v.*

Paridevamāna = weeping. *pr.p.*

Pahoti = is able. *v.*

Pāṭaliputta = name of a city ; Patna. *n.*

Bala = force ; army. *n.*

Bhāse = let say. *v.*

Bho = my dear. *in.*

Majjapa = one who drinks intoxicating liquors. *adj.*

Mā = don't. *in.*

Mithubheda = dissent among themselves. *m.*

Musā = lie ; falsehood. *in.*

Yañña = sacrifice. *m.*

Vibhajitum = to divide. *inf.*

Sādhu, labheyyāma = it is well if we get.

Siyā = may be. *v.*

Suvibhatta = well divided. *p.p.*

Haññati = is killed. *v.*

TRANSLATE INTO PALI

1. “ Koṇḍañña heard the news that the Great Being had retired from the world, and drawing near to the sons of those seven Brahmans, he spoke to them as follows.”—*B.T.* 52.

2. “ Whether the young prince become a Buddha or a king, we will each one give a son : so that if he become a Buddha, he shall be followed . . . by monks of the warrior caste.”—*Ibid.* 53.

3. “ Sir,” replied the gods, “ it is because a son has been born to king Suddhodana, who shall sit at the foot of the Bo-tree, and become a Buddha.”—*Ibid.* 49.

4. “ Now those nuns said to Mahā-Pajāpatī the Gotamī : Neither have you received the upasampadā

ordination, nor have we ; for it has thus been laid down by the Blessed One : ‘ Nuns are to be ordained by monks.’ ”—*L.G.B.* 120.

5. “ Be it so,” said the venerable Soṇa, and praising the words spoken by the venerable Mahā-Kaccāna, . . . he put his sleeping place in order . . . and departed on his way to Sāvatthi.—*Ibid.* 128.

6. “ But those ministers who had advised that neither should the prince be slain, nor Devadatta, nor monks, but that the king should be informed of it, . . . them he advanced to high positions.”—*Ibid.* 150.

7. “ And the Rājā of Magadha, Seniya Bimbisāra, said to the prince Ajātasattu : Why did you want to kill me, prince ? ”—*Ibid.* 150.

8. “ If you then want the kingdom, prince, let this kingdom be yours.” And he handed over the kingdom to Ajātasattu, the prince.—*Ibid.* 150.

9. “ Yes, Reverend Sir,” said the venerable Ānanda to the Blessed One in assent, and spread the couch with its head to the north between twin sal-trees.—*B.T.* 95.

10. “ Why has my son returned so quickly ? ” asked the king. “ Sire, he has seen an old man,” was the reply ; “and because he has seen an old man, he is about to retire from the world.”—*Ibid.* 57.

New Words

Advanced = vaḍḍhāpesi ;

pāpesi. *v.*

Advised = anusāsi. *v.*

Assent = anumati. *f.*

As follows = evaṇ ; vuc-
camānākārena. *ad.*

*Because**

Be ordained = upasam-
pādetabba. *pt.p.*

Couch = mañcaka. *m.*

Departed = nikkhami. *v.*

Drawing near = upasañ-
kamtivā. *abs.*

Followed by = anugata ;
parivuta. *p.p.*

Handed over = paṭicchā-
pesi. *v.*

High position = uccaṭ-
ṭhāna. *n.*

Laid down = paññatta.
p.p.

Let be = hotu. *v.*

Nun = bhikkhunī. *f.*

Ordination (higher) =
upasampadā. *f.*

Praising = thomenta.
pr.p.

Puts in order = paṭisā-
meti. *v.*

Reply = paṭivacana. *n.*

Returns = paṭinivattati ;
paccāgacchati. *v.*

Seen = diṭṭha. *p.p.*

Should be informed =
ārocetabba. *pt.p.*

Should be slain = māre-
tabba. *pt.p.*

Sire = deva. *m.*

Sleeping place = senās-
ana ; sayanaṭṭhāna. *n.*

Spoken = vutta. *p.p.*

Spreads = attharati ;
pattharati. *v.*

Twin = yamaka. *adj.*

Warrior = khattiya. *m.,*
adj.

Why = kasmā. *in.*

*There is no word in Pali exactly corresponding to *because*, it should be translated with *kāraṇā* or *ttā* (both in the ablative), joined to a past participle. For instance : “ because he has seen ” may be translated : *diṭṭhattā*, *diṭṭhakāraṇena* or *diṭṭhakā-
raṇā*.

TADDHITA OR THE SECONDARY DERIVATION

It was stated in the First Book (§ 45) that there are five classes of nouns, of which the first, second and the third classes have already been explained ; the fifth, *Taddhitanāma*, has now to be explained.

105. “Taddhita” or a secondary derivative is formed from a substantive or a primary derivative by adding another suffix, (denoting some special meaning), to it.

A. These derivatives are *adjectives* in their nature, but in most cases are used as substantives.

B. The final vowel of a word is often elided before a Taddhita suffix.

C. The first vowel of the word, to which the suffix is added, is often strengthened when it is not followed by a double consonant. In this case *a* becomes *ā* ; *i*, *ī* become *e* ; *u*, *ū* become *o*.

D. To indicate that some suffix required strengthening, an *indicatory letter* (anubandha) is affixed by the grammarians to it. This indicatory letter is generally *ṇ*.

The main divisions of the Taddhitas are :

- (i) **Sāmañña-Taddhita** (General).
- (ii) **Bhāva-Taddhita** (Gerundial).
- (iii) **Avyaya-Taddhita** (Indeclinable).

The first division is again divided into the following sub-divisions :—

- (1) *Apaccattha* (suffixes denoting lineage).
- (2) *Anekattha* (suffixes denoting various meanings).
- (3) *Atthyattha* (suffixes denoting possession).
- (4) *Sanḅkhyā* (suffixes denoting numbers).

(i) **Sāmañña**—(1) *Appaccattha*

106. Suffix “ ṇa ” is added to some nouns to denote a lineage. (Note that ṇ is indicative of strengthening).

Examples

Vasiṭṭhassa apaccaṇ (puriso) = vāsiṭṭho.

(*Vasiṭṭha* is the name of a sage ; a person born in his lineage is known as *vāsiṭṭha*).

Formation

Vasiṭṭha + ṇa (when the last vowel and ṇ are dropped) becomes *Vasiṭṭh* + a ; after strengthening the first vowel and joining the last one to the stem it becomes *Vāsiṭṭha*.

Now, this being an adjective may qualify any male, female, or a group born in the clan of *Vasiṭṭha*. Therefore it may take the gender of the person or the group for which it stands.

If the person be a man it is in the masculine.

If the person be a woman it takes the feminine form, *Vāsiṭṭhī*.

If it be a family it is in the neuter.

Similarly formed are :

Bhāradvāja + ṇa = *Bhāradvāja* (of the *Bhāradvāja*'s lineage).

Gotama + ṇa = *Gotama* (of the Gotama clan).

Vasudeva + ṇa = *Vāsudeva* (of the Vāsudeva clan).

Baladeva + ṇa = *Bāladeva* (of the Bāladeva clan).

(There is no necessity of strengthening in *Bhāradvāja* and *Gotama* as the first vowels of them are already strong).

107. “Nāyana” and “ṇāna” are suffixed to Vaccha, Kacca and some other names to denote the lineage.

Vaccha + ṇāyana = *Vacchāyana* (of the Vaccha's lineage).

Kacca + ṇāyana = *Kaccāyana*.

Kacca + ṇāna = *Kaccāna* (of the Kacca's lineage).

Moggalla + ṇāyana = *Moggallāyana*.

Moggalla + ṇāna = *Moggallāna* (of the clan of Moggalla).

In the first two instances the vowels are not strengthened because they are followed by double consonants.

108. “Neyya” is suffixed to Kattikā, Vinatā and some other feminine nouns to denote their offspring.

Kattikā + ṇeyya = *Kattikeyya* (the offspring of Kattikā).

Vinatā + ṇeyya = *Venateyya* (the offspring of Vinatā).

Bhagini + ṇeyya = *bhāgiṇeyya* (the offspring of the sister).

Rohiṇī + ṇeyya = *Rohiṇeyya* (the offspring of Rohiṇī).

109. “Nava” is suffixed to Manu, Upagu and such others to denote the offspring.

Manu + ṇava = *Māṇava* (Manu's offspring).

Upagu + ṇava = *Opagava* (Upagu's offspring).

Paṇḍu + ṇava = *Paṇḍava* (of the lineage of Paṇḍu).

110. “Ṇera” is suffixed to Vidhavā and some others to denote the offspring.

Vidhavā + ṇera = *Vedhavera* (the offspring of a widow).

Samāṇa + ṇera = *Sāmaṇera* (a novice of a monk).

(i) *Sāmañña* (ii) *Anekattha*

111. “Ṇika” is suffixed to some nouns to denote the meanings : mixed with, engaged in, living by means of, going by means of, relating to, playing upon, connected with, dealing with, carrying upon, born in or belonging to a place, studying, possession, etc.

A. Mixed with :

Ghata + ṇika = *ghātika* (mixed with ghee).

Loṇa + ṇika *loṇika* (mixed with salt or salted).

B. Engaged in :

Nāvā + ṇika = *nāvika* (engaged in a ship).

Sakaṭa + ṇika = *sākaṭika* (engaged in a cart).

C. Living by means of :

Balisa + ṇika = *bālisika* (a fisherman ; living by means of a hook).

Vetana + ṇika = *vetanika* (a labourer ; one who lives upon wages).

D. Going by means of :

Pada + ṇika = *pādika* or *padika* (a pedestrian).

Ratha + ṇika = *rathika* (one who goes in a chariot).

E. Relating to:

Samudda + ṇika = *sāmuddika* (marine; relating to the sea).

Ratṭha + ṇika = *ratṭhika* (relating to the country).

F. Playing upon:

Vīṇā + ṇika = *veṇika* (a lutanist).

Vaṇsa + ṇika = *vaṇsika* (a flutist).

G. Connected with:

Dvāra + ṇika = *dovārika** (a gate-keeper).

Bhaṇḍāgāra + ṇika = *bhaṇḍāgārika* (a treasurer; connected with a treasury).

H. Dealing with:

Taṇḍula + ṇika = *taṇḍulika* (rice-merchant).

Tela + ṇika = *telika* (dealer in oil).

Sūkara + ṇika = *sūkarika* (dealer in swine).

I. Carrying upon:

Sisa + ṇika = *sīsika* (one who carries on the head).

Khandha + ṇika = *khandhika* (one who carries on the shoulder).

J. Born in or belonging to a place

Magadha + ṇika = *Māgadha* (born in or belonging to Magadha, the kingdom).

Arañña + ṇika = *ārañña* (born in or living in a forest).

Loka + ṇika = *lokika* (belonging to the world).

Apāya + ṇika = *āpāyika* (born in the hell).

K. Studying:

Vinaya + ṇika = *venayika* (one who studies vinaya, the disciplinary code).

**Dvāra* becomes *dovāra*, through *duvāra*.

Suttanta + ṇika = *suttantika* (one who studies the discourses of the Buddha).

Takka + ṇika = *takkika* (a logician).

L. Possession:

Saṅgha + ṇika = *saṅghika* (belonging to the community of monks).

Sarīra + ṇika = *sārīrika* (belonging to or stationary in the body).

M. Performed by:

Kāya + ṇika = *kāyika* (performed through the body ; bodily).

Vācā + ṇika = *vācasika* (performed through speech ; verbal).

Mana + ṇika = *mānasika* (mental).

(In the last two examples s is inserted between the stem and the suffix).

Exercise 19

TRANSLATE INTO ENGLISH

AND DEFINE THE DERIVATIVES

1. Ayaṇ māṇavo mayi manaṇ pasādetvā kālaṅkatvā Tāvatiṇsadevaloke tiṇsayojanike kanakavimāne nibbat-tissati."—*Dh. A. i, 26.*

2. Sūkarikā, sākuṇikā, jālikā ca, saṅghikaṇ balak-kārena gahetvā khādantā ca ito cavitvā āpāyikā bhavissanti.

3. Ekūnatiṇsa-vasso Bodhisatto attano ekam eva puttaṇ sabba-sampattiṇ ca pahāya gantvā kāsāva nivattho mattikāpattam ādaya aññehi dinnāhārena jīvikaṇ kappesi.

4. Bhaṇḍāgāriko raññā dhanan labhivā mahantaṇ pāsadaṇ kāretvā dvāre dovārikaṇ ṭhapetvā uparipāsāda-gato kāyikamānasikaṇ sukhaṇ vindati.

5. Mahā-kaccāyanatthere Kuraraghara-nagaraṇ upa-nissāya viharante Soṇo nāma seṭṭhiputto tassa santike pabbajitvā aparabhāge “ Soṇo Kuṭikaṇṇo ” ti pākaṭo ahosi.

6. Atha kho āyasmā Ānando Kosinārakānaṇ Mallānaṇ ārocesi : “ Ajja kho, Vāsiṭṭhā, rattiyaṇ pacchime yāme Tathāgatassa parinibbānaṇ bhavissati ” ti.

7. Suttantikā venayikā āraññikā ca bahavo bhikkhavo Laṅkāyaṇ mahādubbhikkha-bhaye vattamāne samuddapāraṇ gantvā attano jīvitaṇ rakkhantā dhammavinayaṇ ca rakkhiṇsu.

8. Iddhimantānaṇ aggo Mahā-Moggallānatthero Bhagavato parinibbāṇato puretaram eva parinibbāyi.

9. “ Atha kho tesan dvādasa-nahutānaṇ Māgadhi-kānaṇ brāhmaṇa-gahapatikānaṇ etadahosi : Uruvela-Kassapo Mahāsamaṇe brahmacariyaṇ caratī ti.”— V. i, 36.

10. “ Assosi kho rājā Māgadho seṇiyo Bimbisāro : Samaṇo khalu bho Gotamo Sakyaputto, Sakyakulā pabbajito Rājagahaṇ anuppatto’ ti.”— V. i, 35.

New Words

Agga = highest ; fore-most. *adj.*

Anupatta = arrived ; attained. *p.p.*

Aparabhāge = after-wards. *loc.*

Assosi = heard. *v.*

Āyasmantu = venerable : (*lit.* having a long life). *adj.*

Upanissāya = depend-ing on ; close by. *abs.*

Etad ahosi = this (tho-ught) ; arose (in him).

Kanaka = gold. *n.*

Kāsāva = orange-coloured garment. *n.*

Kosināraka = born in Kusinārā. *adj.*

Khalu = indeed. *in.*

Cavitvā = having passed away. *abs.*

Jālīka = one who lives by fishing with a net. *m.*

Jīvikam kappeti = gains a livelihood.

Nahuta = ten thousand. *n.*

Nivattha = clothed with ; dressed. *p.p.*

Parinibbāti = finally passes away. *v.*

Parinibbāna = final passing away. *n.*

Pasādetva = having gladdened. *abs.*

Puretaram = beforehand. *ad.*

Balakkāra = force. *m.*

Bodhisatta = a being destined to attain Buddhahood. *m.*

Brahmacariyā = celibacy; (lit. noble practice). *f.*

Bho = Sir ; friend*. *in.*

Yāma = a watch of the night. *m.*

Yojanika = having a league in height or length. *adj.*

Rakkhanta = protecting; watching. *pr.p.*

Vimāna = mansion. *m.n.*

Samaṇa = recluse ; monk. *m.*

Samuddapāra = abroad. *n.*

Seṇiya = possessing armies. *adj.*

TRANSLATE INTO PALI

USING THE SECONDARY DERIVATIVES WHEREVER

IT IS POSSIBLE

1. Now the disciples at Pāṭaligāma heard of his arrival there, and they went on to the place where he was, and invited him to their council-hall.

**Bho* is the vocative form of *bhavanta*; but here it seems to be in the nominative singular and giving the meaning 'venerable.' There is an indeclinable *bho* which is also used in the vocative sense.

2. On arriving there they strewed the council-hall with fresh sand, placed seats in it, set up a water-pot at the entrance, and fixed an oil lamp.

3. The Exalted One robed himself, took his bowl, went with the bhikkhus to the council-hall, washed his feet, entered the hall, and took his seat at the central pillar, with his face towards the east.

4. “ Go now, Ānanda, and enter into Kusinārā, and inform the Mallas of Kusinārā, saying : ‘ This day, O Vāsetṭhas, in the last watch of the night, the final passing away of the Tathāgata will take place.’ ”—*L.G.B.* 218.

5. “ Now at that time the venerable Mahā-Kassapa was journeying along the high road from Pāvā to Kusinārā with a great company of the brethren. And the venerable Mahā-Kassapa left the high road, and sat down at the foot of a certain tree.”—*Ibid.* 232.

6. “ Mahā-Pajāpatī the Gotamī cut off her hair, put on orange-coloured robes, and set out, with a number of women of the Sākya clan, towards Vesālī ; and in due course arrived at Vesālī, at Mahāvana, at the Kūṭāgāra Hall.”—*Ibid.* 116.

7. “ Just, Ānanda, as houses in which there are many women but few men, are easily violated by robbers . . . ; just so, Ānanda, under whatever doctrine and discipline women are allowed to go out from the household life into the homeless state, that religion will not last long.”—*Ibid.* 119.

8. Bimbisāra, the king of Magadha, took a golden pitcher filled with water, and pouring the water over

the Buddha's hand, presented the pleasure garden, Veluvana, to the fraternity of monks with the Buddha at its head.

New Words

<i>Allowed</i> = anuññāta. <i>p.p.</i>	<i>Just so</i> = tathā. <i>in.</i>
<i>Arrival</i> = āgamana. <i>ger.</i>	<i>Last</i> = pacchima. <i>adj.</i>
<i>Central</i> = majjhima. <i>adj.</i>	<i>Lasts</i> = pavattati. <i>v.</i>
<i>Certain</i> = aññatara. <i>adj.</i>	<i>Left (the high road)</i> = (maggā) okkami. <i>v.</i>
<i>Discipline</i> = vinaya. <i>m.</i>	<i>Long (time)</i> = ciraṇ. <i>in.</i>
<i>Fraternity</i> = saṅgha. <i>m.</i>	<i>Pitcher</i> = kuṇḍikā. <i>f.</i>
<i>Fresh</i> = nava. <i>adj.</i>	<i>Pouring</i> = ākiranta. <i>pr.p.</i>
<i>High road</i> = addhāna- maggā. <i>m.</i>	<i>Religion</i> = sāsana. <i>n.</i>
<i>Homeless state</i> = anagā- riya. <i>n.</i>	<i>Robber</i> = cora. <i>m.</i>
<i>In due course</i> = anupu- bena. <i>ad.</i>	<i>Strews</i> = okirati. <i>v.</i>
<i>Informs</i> = nivedeti. <i>v.</i>	<i>Violated</i> = padhaṇsiya. <i>adj.</i>
<i>Invites</i> = nimanteti. <i>v.</i>	<i>With Buddha at its head</i> = Buddhapamukha. <i>adj.</i>
<i>Journeying</i> = maggapa- ṭipanna. <i>p.p.</i>	<i>With the face towards the</i> <i>east</i> = puratthābhi- mukha. <i>adj.</i>
<i>Just as</i> = yathā. <i>in.</i>	

112. Suffix “ ṇa ” is added to some nouns to denote the meanings : dyed with, the flesh of, belonging to, knowing of, (a place) where someone lives or is born, where something exists or has arisen, possession, etc.

A. Dyed with :

Kasāva + ṇa = *kāsāva* (dyed with a reddish yellow dye, *i.e.*, a Buddhist monk's robe).

Halidda + ṇa = *hālidda* (dyed with turmeric).

Nīla + ṇa = *nīla* (dyed with a blue dye or of blue colour).

B. The flesh of :

Sūkara + ṇa = *sokara* (pork, the flesh of a pig).

Mahisa + ṇa = *māhisa* (buffalo's flesh).

Sakuṇa + ṇa = *sākuna* (bird's flesh).

C. Belonging to :

Sugata + ṇa = *sogata* (belonging to the Buddha).

Magadha + ṇa = *māgadha* (belonging to Magadha).

Purisa + ṇa = *porisa* (belonging to a man : manual).

D. Knowing :

Vyākaraṇa + ṇa = *veyyākaraṇa* (grammarian).

Vyā becomes *veyyā* (through *viyākaraṇa*).

E. Place where someone lives or is born :

Nagara + ṇa = *nāgara* (a citizen ; belonging to a city).

Sara + ṇa = *sārasa* (born or arisen in a lake ; a lotus or a water-bird).

Mana + ṇa = *mānasa* (arisen in the mind ; a thought).

Ura + ṇa = *orasa* (self-begotten ; belonging to one's own breast).

(*S* is inserted in these three examples as they belong to the mano-group).

F. Possession :

Saddhā + ṇa = *saddha* (believing ; faithful).

Paññā + ṇa = *pañña* (wise ; possessing wisdom).

113. “ -ima ” and “ -iya ” are suffixed to some nouns to denote possession, position, etc.

Pacchā + ima = *pacchima* (last ; western).

Anta + ima = *antima* (last ; final).

Majjha + ima = *majjhima* (middling ; central).

Hetṭhā + ima = *hetṭhima* (the lowest).

Loka + iya = *lokiya* (belonging to the world; worldly).

Putta + iya = *puttiya*
Putta + ima = *puttima* } (a person who has sons).

Jaṭā + iya = *jaṭiya* (an ascetic), wearing matted hair.

Bodhipakkha + iya = *bodhipakkhiya* (belonging to enlightenment).

Pañcavagga + iya = *pañcavaggiya* (belonging to the group of five).

Udara + iya = *udariya* (that which is in the stomach; undigested food).

114. “ -tā ” is suffixed to some nouns to denote multitude or collection. The derivatives formed with this are in the feminine.

Jana + tā = *janatā* (a multitude of persons; populace).

Gāma + tā = *gāmatā* (a group of villages).

Deva + tā = *devatā* (a deity). This, however, does not give a collective meaning.

115. The suffix “ ṇa ” too sometimes gives a collective meaning.

Dvi + ṇa = dve + a = *dvaya* (a pair).

Ti + ṇa = te + a = *taya* (a tried).

Here e becomes ay.

116. “ -ālu ” is suffixed to some nouns to denote tendency and abundance:

Dayā + ālu = *dayālu* (compassionate).

Abhijjhā + ālu = *abhijjhālu* (covetous).

Dhaja + ālu = *dhajālu* (full of streamers).

“ -ka ” is often added to the end of these words, which are always adjectives, and *dayāluka*, etc., are formed.

117. “ -ka ” is suffixed to some nouns to denote smallness, contempt, collection, etc. But sometimes it adds nothing whatever to the primary meaning of the word.

Putta (son), *puttaka* (a little son).

Ludda (hunter), *luddaka* (a despicable hunter).

Paṇḍita (wise-man), *paṇḍitaka* (a despicable wise-man, pedant).

Ghaṭa (water-pot), *ghaṭaka* (a small water-pot).

Pīṭha (a chair), *pīṭhaka* (a small chair).

Collection :

Catu + ka = *catukka* (a group of four), and many other words formed with numerals will come in the (4) *Saṅkhyātaddhita*.

Adding nothing to the primary meaning :

Kumāra = *kumāraka* (a boy).

Māṇava = *māṇavaka* (a young man).

Mudu = *muduka* (soft).

This is sometimes added (*a*) to the derivatives formed with suffix *ṇa*, denoting the place where someone lives or is born, and (*b*) to *Bahubbīhi* compounds, denoting possession, necessarily when the last member ends in a vowel other than *a*.

(*a*) Kusinārā + ṇa = *Kosināra* = *Kosināraka* (born in or living in Kusinārā).

Rājagaha + ṇa = *Rājagaha* = *Rājagahaka* (born in or living in Rājagaha).

(*b*) Bahu + nadī + ka = *bahunadika* (having many rivers).

118. “ -māya ” is suffixed to some nouns to form adjectives denoting made of, arisen from.

Suvaṇṇa (gold), *suvaṇṇamāya* (made of gold, golden).

Rajatamāya (made of silver).

Dārumāya (wooden).

Mattikāmāya (made of clay).

Manomāya (born of the mind).

Exercise 20

TRANSLATE INTO ENGLISH

AND DEFINE THE SECONDARY DERIVATIVES

1. “ Yathā pana dāruādīhi nipphannāni tāni tāni bhaṇḍāni dārumayādīni nāma honti, tathā ete pi manato nipphannattā manomayā nāma.”—*Dh. A. i, 23.*

2. “ Māṇava, ahaṇ te suvaṇṇamayaṇ vā maṇimayaṇ vā rajatamayaṇ vā lohamayaṇ vā cakkayugaṇ dassāmi” ti brāhmaṇo vadi.

3. Māgadho Bimbisāro rājā attano pāsādassa uparimatale ṭhito piṇḍāya carantaṇ Bodhisattam anugacchante nāgare disvā “ Kim etan ” ti pucchi.

4. Dayālu Bhagavā mahājanantaṇ anukampanto sabbadā ekattha avasitvā tattha tattha vicaranto sandiṭṭhikaṇ dhammaṇ desesi.

5. “ Pāṭaligāmikā pi kho upāsakā pāde pakkhāletvā āvasathāgāraṇ pavisitvā puratthimaṇ bhittiṇ nissāya pacchimābhimukhā nisīdiṇsu, Bhagavantaṇ yeva purakkhatvā.”—*V. i, 227.*

6. “ Assosun kho Vesālikā Licchavī : Bhagavā kira Koṭigāmaṇ anuppatto ti. Atha kho Vesālikā Licchavī bhadraṇi bhadraṇi yānāni yojāpetvā . . . Vesāliyā nīyiṇsu, Bhagavantaṇ dassanāya.”—*Ibid. 231.*

7. “Tena kho pana samayena Rājagahikassa seṭṭhissa sattavassiko sīsābādho ahosi. Bahū mahantā mahantā disāpāmokkhā vejjā āgantvā nāsakkhinsu arogaṇ kātuṇ.”—*Ibid.* 273.

8. “Atha kho Jīvako Komārabhacco seṭṭhiṇ gahapatiṇ mañcake nipajjāpetvā mañcakena sambandhitvā sīsacchaviṇ phāletvā . . . dve pāṇake niharitvā janassa dassesi.”—*Ibid.* 274.

9. “Seṭṭhiputto : niyyānikaṇ vata Buddhasāsananti pasīditvā yojanikaṇ suvaṇṇacetiyaṇ kambala-kañcukena parikkhipitvā tattha tattha rathacakkappa-māṇehi suvaṇṇa-padumehi alaṅkari.”—*A.A.*

10. “Tasmiṇ samaye catusattati-sahassajaṭilā paṇita-paṇitāṇi ojavantāṇi phalāphalāṇi gahetvā ācariyassa santikaṇ sampattā.”—*Ibid.* i, 150.

New Words

Aroga = free from sickness. *adj.*

Asakkhi = was able. *v.*

Ābādha = sickness. *m.*

Āvasathāgāra = rest-house. *n.*

Ojavanta = rich in sap ; nourishing. *adj.*

Kañcuka = a mantle. *m.*

Kambala = (woollen) blanket. *m.n.*

Komārabhacca = master of the medical treatment of infants ; brought up by a prince. *adj.*

Jana = a person ; people. *m.*

Tena kho pana samayena = at that time.

Dāru = wood ; timber. *n.*

Disāpāmokkha = famed far and wide ; eminent in a district. *adj.*

Nipp Hanna = made ; conditioned. *p.p.*

Nissāya = close to ; on account of ; concerning. *abs.*

Niyyānika = leading to (salvation). *adj.*

Nīyi = was carried. *v.*

Pakkhāletvā = having washed. *abs.*

Pacchimābhimukha = facing the west. *adj.*

Paṇīta = delicious. *adj.*

Pāṇaka = a living being ; an insect. *m.*

Pāṭaligāmika = living or born in Pāṭaligāma. *adj.*

Purakkatvā = having in front ; looking at. *abs.*

Puratthima = eastern. *adj.*

Phāletvā = having split ; having torn. *abs.*

Bhadra = worthy. *adj.*

Mañcaka = a small bed. *m.*

Yojāpetvā = having caused to harness. *abs.*

Sandiṭṭhika = belonging to this life ; that should be understood by one self. *adj.*

Sattavassika = that which existed for seven years. *adj.*

Sambandhitvā = having connected or tied. *abs.*

Sampatta = arrived. *p.p.*

Sīsacchavi = the scalp. *f.*

TRANSLATE INTO PALI

USING THE SECONDARY DERIVATIVES WHERE

IT IS POSSIBLE

1. The dealer in oil struck the door-keeper of the rice merchant with a weapon made of iron.

2. The Brahman lad, Maṭṭakuṇḍalī, was born in a golden mansion in the Tāvatiṇsa heaven, on account of his devotion and love towards the Exalted One.

3. The miserly Brahman, father of Maṭṭakuṇḍalī, promised him to give a pair of wheels made of brass, silver or gold.

4. At that time Devadatta was seated preaching the Dhamma. And when he saw from afar Sāriputta and Moggallāna coming towards him, he said to the monks : “ See, monks, even the two chief disciples of the Samaṇa Gotama are coming to join me.”

5. “ These many distinguished young Magadha clansmen are now leading a holy life under the Samaṇa Gotama.”—*L.G.B.* 98.

6. The Blessed One, robing himself in the forenoon, and taking his alms-bowl and robe, entered Kosambī for alms. And without informing his servitor or the bhikkhus he departed alone in the direction of Pāri-leyyaka.

7. “ Now at that time the Blessed One was staying at Anupiya, a town belonging to Mallas. Then the most distinguished young men of the Sakyan clan had renounced the world in imitation of the Blessed One.”—*L.G.B.* 142.

8. The mother of Anuruddha the Sakyan said to her son : “ If, dear Anuruddha, Bhaddiya, the ruler of Sakyans, will renounce the world, you also may go forth into the houseless state.”

9. “ Then the Sakyas showed to Asita, the child, their prince. who was like the shining gold . . . and of peerless beauty.”—*L.G.B.* 1.

10. “ When in the palace for rainy season, surrounded during the four months by female musicians, I did not go down from the palace.”—*Ibid.* 5.

New Words

Alone = ekaka. *adj.*

Also = api ; ca. *in.*

Brass = tamba. *m.*

Chief = agga. *adj.*

Clansman = kulaputta.
m.

Dear = piya ; pemaṇiya.
adj.

Devotion = bhaṭṭi. *f.* ;
pasāda. *m.*

Distinguished = abhiñ-
ñāta. *p.p.*

Even = api. *in*.

Female musician = nāṭi-
kā. *f*.

Forenoon = pubbaṇha.
m.

From afar = dūrato. *in*.

Imitation = anukaraṇa.
n.

Leading a holy life =
brahmacariyaṇ caran-
ta.

Love = mettā. *f*.; pasāda.
m.

Miserly = luddha. *adj*.

Of peerless beauty = ano-
pamavaṇṇa. *adj*.

Promised = paṭijāni. *v*.

Robing (himself) = nivā-
setvā. *abs*.

Servitor = upaṭṭhāka. *m*.

Shining = tapamāna.
pr.p.

Struck = pahari. *v*.

To join = saha bhavituṇ;
samāgamituṇ. *inf*.

Towards the Exalted One,
use the *loc*. of Bhaga-
vantu.

Towards (him) = (tassa)
santikaṇ. *ad*.

Was born = nibbatti. *v*.

Was staying = vihari. *v*.

(i) Sāmañña (3) Atthyattha

119. Suffixes -ava, -ala, -ila, -ika, -ī, -vī and -ssī are annexed to different nouns to denote possession or the meaning “endowed with.”

-ava

Kesa + ava = kesava = (having much hair).

-ala.

Vācā + ala = vācāla (having many words, *i.e.*, talk-
ative ; garrulous).

-ila.

Jaṭā + ila = jaṭila (having matted hair ; an ascetic).

Phena + ila = phenila (frothy ; the soap plant).

Tuṇḍa + ila = tuṇḍila (having a beak ; a pecker).

-ika.

Daṇḍa + ika = *daṇḍika* (having a staff in hand).

Mālā + ika = *mālīka* (having a garland).

Chatta + ika = *chattika* (possessing an umbrella).

Gaṇa + ika = *gaṇika* (having a large following).

-ī.

Mālā + ī = *mālī* (having a garland).

Vamma + ī = *vammī* (having an armour ; a warrior).

Bhoga + ī = *bhogī* (wealthy ; a rich person ; a serpent).

Kuṭṭha + ī = *kuṭṭhī* (leper).

Manta + ī = *mantī* (endowed with a political knowledge ; a minister).

Danta + ī = *dantī* (having tusks ; an elephant).

-vī.

Medhā + vī = *medhāvī* (endowed with knowledge ; wise).

Māyā + vī = *māyāvī* (having a knowledge of jugglery ; juggler).

-ssī.

Tapa + ssī = *tapassī* (a hermit).

Yasa + ssī = *yasassī* (famous).

Teja + ssī = *tejassī* (brilliant ; powerful).

Note—The feminine forms of the nouns annexed with **-ī**, **-vī** and **-ssī** are formed by adding another suffix, **-inī** to them.

Mālī + inī = *mālinī* (a woman who has a garland).

Mantī + inī = *mantinī* (a ministress).

Medhāvī + inī = *medhāvinī* (a wise woman).

Tapassī + inī = *tapassinī* (a nun).

120. To denote possession, “**vantu**” and “**mantu**” are suffixed to different nouns, (**-vantu**

is suffixed to the nouns ending in **a**, and the other to those ending in **i** and **u**.)

Guṇa + vantū = *guṇavantu* (virtuous).

Dhana + vantū = *dhanavantu* (rich).

Buddhi + mantu = *buddhimantu* (wise).

Bhānu + mantu = *bhānumantu* (luminous ; the sun).

Āyu + mantu becomes *āyasmantu* through *āyusmantu*, but not *āyumantu*.

More words of this kind and their declension are given on page 27 of the First Book.

The feminine of these is formed by adding an **ī** at the end of the suffix and dropping **u** before it.

Guṇavantu + ī = *guṇavantī* (a virtuous woman).

Satimantu + ī = *satimantī* (a mindful woman).

Sometimes they drop not only **u** but also **n** of the suffix.

Dhana + vantū + ī = *dhanavatī* (a rich woman).

Buddhi + mantu + ī = *buddhimatī* (a wise woman).

121. An additional **-ī** is annexed to form the feminine of the derivatives formed with the suffixes **ṇava**, **ṇika**, **ṇeyya**, **ṇa**, **-vantū** and **-mantū**.

Ṇava: Māṇava + ī = *māṇavī* (a lass).

Ṇika: Nāvika + ī = *nāvikī* (woman sailor).

Ṇeyya: Bhāgineyya + ī = *bhāgineyyī* (sister's daughter).

Ṇa: Gotama + ī = *Gotamī* (a woman of the Gotama clan).

122. “ **-a** ” is suffixed to some nouns to denote possession.

Saddhā (faith) + a = *saddha* (faithful).

Paññā (wisdom) + a = *pañña* (wise).

Pāpa (sin) + a = *pāpa* (sinful).

123. “-tara” is suffixed to form the adjectives of the comparative degree, and “-tama” to form those of the superlative.

Positive: *pāpa* (sinful).

Comparative: *pāpatara* (more or very sinful).

Superlative: *pāpatama* (most sinful).

Positive: *sundara* (good).

Comparative: *sundaratara* (better).

Superlative: *sundaratama* (best).

Exercise 21

TRANSLATE INTO ENGLISH

AND DEFINE THE DERIVATIVES

1. Uchinda sineham attano
Kumudaṇ sārādikaṇ va paṇinā.”—*Dhp.* 285.
2. “ N’eva kho asakkhi Vāseṭṭho māṇavo Bhārad-
vājaṇ māṇavaṇ saññāpetuṇ ; na pana asakkhi Bhārad-
vājo māṇavo pi Vāseṭṭhaṇ māṇavaṇ saññāpetuṇ.”
—*D.* i, 236.
3. “ Kusāvatiyā, Ānanda, rājadhāniyā . . . ekaṇ
dvāraṇ sovaṇṇamayaṇ, ekaṇ rūpiyamayaṇ, ekaṇ
veḷuriyamayaṇ, ekaṇ phalīkamayaṇ.”—*D.* ii, 170.
4. “ Mayhaṇ bhāgineyyo imassa rajjassa sāmiko’
va ; dhītaraṇ etass ’eva detvā abhisekam assa karis-
sāmī ti.”—*J. Asilakkhaṇa.*
5. “ Atīte Bārāṇasiyaṇ Brahmadaṭṭe rajjaṇ kārente
bodhisatto bhātikasatassa kaṇiṭṭho ahosi.”—*J. Pañ-
cagaru.*

6. “ Bārāṇasiyaṇ Yaso nāma kulaputto seṭṭhiputto sukhumālo hoti ; tassa tayo pāsādā honti ; eko heman-tiko, eko gimhiko, eko vassiko.”—*V. i*, 15.

7. “ Idaṇ kho, mahārāja, sandiṭṭhikaṇ sāmāñña-phalaṇ purimehi sandiṭṭhikehi sāmāññaphalehi abhik-kantataraṇ ca paṇītataaraṇ ca.”—*D. i*, 85.

8. “ Rañño Mahā-Sudassanassa . . . uparipāsāda-
vara-gatassa dibbaṇ cakkaratanaṇ pāturahosi, sahas-
sāraṇ, sanemikaṇ, sanābhikaṇ, sabbākāra-paripūraṇ.”
—*D. ii*, 172.

9. “Tassā ca sāminī tattha
Kuvenī nāma yakkhinī
Nisīdi rukkhamūlamhi
Kantantī tāpasī viya.”—*Mhv. VII*, 11.

10. “Mahā-Kassapathero ca,
Anuruddho mahāgaṇī,
Upālitthero satimā,
Ānando ca bahussuto,
Aññe bahū abhiññātā
Sāvakā Satthu-vaṇṇitā
Sabbe pañcasatā therā
Navaṅgaṇ Jinasāsanaṇ
Uggahetvāna dhāresuṇ
Buddhaseṭṭhassa santike.”—*Dīpav. IV*, 12, 13.

New Words

Abhiññāta = well-known.

p.p.

Abhikkantatara = more
brilliant. *adj.*

Ucchindati = breaks up ;
destroys. *v.*

Kaṇiṭṭha = youngest.
adj.

Kantantī = spinning. *f. ;*
pr.p.

Kulaputta = son of a res-
pectable family. *m.*

Gimhika = suited for the summer. *adj.*

Cakkaratana = the wheel-gem (of a universal monarch). *n.*

Tāpasī = female hermit. *f.*

Dibba = celestial. *adj.*

Navāṅga = that which has nine divisions. *adj.*

Paṇītātara = sweeter; higher. *adj.*

Pāturahosi = manifested. *v.*

Purima = former; first. *adj.*

Phalika = crystal. *m.*

Bahussuta = much learned. *adj.*

Bhātika = brother. *m.*

Mahāgaṇī = having a great following. *m.n.*

Rājadhānī = royal city. *f.*

Vaṇṇita = praised. *adj.*

Vassika = suited for the rainy season. *adj.*

Velūriya = turquoise. *n.*

Saññāpetum = to convince. *inf.*

Sandittika = seen in this life. *adj.*

Sanābhika = having a nave or hub. *adj.*

Sanemika = having a tyre. *adj.*

Sabbākāra-paripūra = complete in every way. *adj.*

Sahassāra = having one thousand spokes. *adj.*

Sāmika = owner; master. *m.*

Sāminī = mistress. *f.*

Sāradika = autumnal. *adj.*

Sāmañña-phala = fruit of the life of a recluse. *n.*

Sineha = love. *m.*

Sukhumāla = delicate. *adj.*

Hemantika = suited for the winter. *adj.*

TRANSLATE INTO PALI

USING DERIVATIVES WHERE IT IS POSSIBLE

1. There were in the city of Kusāvatī seven ramparts and seven gates all made of seven kinds of precious things.

2. There were eighty-four thousand ponds in the neighbourhood of the palace of King Mahā-Sudassana,

he also possessed 48,000 horses, and the same amount of elephants and chariots.

3. “ Now his mother at Rājagaha, seeing other councillors’ sons and their wives dressed in their best, enjoying themselves at a festival, thought of her son and wept. ”—*P.B.* 228.

4. “ Now when our Master had attained omniscience and begun rolling the wheel of the Norm, and was staying at Rājagaha, King Bimbisāra sent for Soṇa.”—*Ibid.* 275.

5. “ He, having arrived with a great company of fellow townsmen, heard the Master teach the Norm, and, winning faith, obtained his parents’ consent to enter the Order.”—*Ibid.* 275.

6. “ Then the young Brahman Vāseṭṭha said to the young Brahman Bhāradvāja : That Samaṇa Gotama, Bhāradvāja, of the sons of the Sākyas . . . is now staying at Manasākaṭa, in the mango grove, on the bank of the river Aciravatī.”—*D.B.* i, 301.

7. “ Then you say Vāseṭṭha, that none of the Brahmans, or of their teachers, or of their pupils, even up to the seventh generation, has ever seen Brahmā face to face.”—*Ibid.* i, 304.

8. “ Just, Vāseṭṭha, as when a string of blind men are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindermost see—just even so . . . is the talk of the Brahmans.”—*Ibid.* i, 305.

9. “ As they passed along he pointed out to him a field that had been burnt over, and on a charred stump

was seated a she-monkey with her nose and tail destroyed.”—*B.T.* 270.

10. “ But the youngest of them all, a youth whose clan-name was Koṇḍañña . . . raised only one finger . . . saying : There is here naught to make him stay in the household life.”—*Ibid.* 52.

New Words

Began rolling = pavattesi
or pavatṭesi. *v.*

Burnt over = dadḍha ;
jhāpita. *p.p.*

Charred = jhāma. *adj.*

Clinging = allīna. *adj.*

Consent = anuññā ; anu-
mati. *f.*

Destroyed = vināsita.
p.p.

Enjoying = abhiraṃanta.
pr. p.

Face to face = sakkhi. *in.* ;
paccakkhaṇ. *ad.*

Fellow townsman = saka-
nāgarika. *m.*

Festival = chaṇa ; ussava.
m.

Foremost = sabbapaṭṭha-
ma. *adj.*

Generation = kulapari-
vaṭṭa. *n.*

Hindermost = sabbapac-
chima. *adj.*

Household life = gharā-
vāsa. *m.*

Just as = seyyathā pi. *in.*

Just so = evam eva. *in.*

Naught = na kiñci. *in.*

Neighbourhood = āsan-
naṭṭhāna ; sāmanta. *n.*

Norm = dhamma. *m.*

Omniscience = sabbañ-
ñutā. *f.*

Precious thing = ratana.
n.

Raised = ukkhipi. *v.*

Same amount = tattaka.
adj.

Sent for = pakkosāpesi.
v.

String (of blind) = (an-
dha-) paramparā. *f.*

Stump = khāṇu. *m.*

Tail = naṅguṭṭha. *n.* ;
vāladhi. *m.*

To make stay = nivat-
tetuṇ ; vasāpetuṇ. *inf.*

Wept = parodi. *v.*

Winning = (use here)
paṭilabhitvā. *abs.*

(1) Sāmañña (4) Saṅkhātaddhita

NUMERICAL DERIVATIVES

124. “ -ma ” is suffixed to the cardinal numerals to form ordinals.

Pañca + ma = *pañcama* (fifth).

Satta + ma = *sattama* (seventh).

Aṭṭha + ma = *aṭṭhama* (eighth).

Being adjectives, these are in the three genders. In the feminine they take in addition the feminine suffix ā or ī.

Pañcama + ā = *pañcamā* the fifth (woman).

Pañcama + ī = *pañcamī* the fifth (division).

And so on in every case.

125. “ -tiya ” is suffixed to “ dvi ” and “ ti ” to form ordinals. “ Dvi ” becomes “ du ” and “ ti ” becomes “ ta ” before that suffix.

Dvi + tiya = du + tiya = *dutiya* (second).

Ti + tiya = ta + tiya = *tatiya* (third).

Dvi takes the forms du and di when it is followed by some other nouns or suffixes.

Dvi + vidha = *duvidha* (of two kinds).

Dvi + rattiyo = *dirattam* (two nights).

Dvi + guṇa = *diguṇa* (twofold).

126. “ -ttha ” is suffixed to “ catu ” and “ ṭṭha ” to “ cha ” in order to form the ordinals.

Catu + ttha = *catuttha* (fourth).

Cha + ṭṭha = *chaṭṭha* (sixth).

127. “ -ī ” is suffixed to dasa, when it is preceded by some other numeral, to form ordinals

denoting a lunar day. In that compound the last vowel of the preceding numeral sometimes becomes ā.

Eka + dasa + ī = *ekādasī* (the 11th day).

Dvi + dasa + ī = *dvādasī* (the 12th day).

Pañca + dasa + ī = *pañcadāsī* or *paññarasī* (the 15th day).

Catu + dasa + ī = *cātuddasī* (the 14th day).

(The first vowel is lengthened here).

128. “ -ka ” is suffixed to the numerals to form the collective nouns.

Dvi + ka = *dvika* (a pair).

Ti + ka = *tika* (a triad).

Catu + ka = *catukka* (consisting of four).

Sata + ka = *sataka* (a group of a hundred).

Dasa + ka = *dasaka* (a group of ten).

(ii) Bhāva (Gerundial)—Taddhita

129. -tā, -tta, -ttana, ñya and ñeyya are suffixed to some nouns to denote the state, nature or quality of being.

-tā : Lahu (light) + tā = *lahutā* (lightness).
 Sūra (hero) + tā = *sūratā* (heroism).
 Setṭha (highest) + tā = *setṭhatā* (greatness).
 Hīna (vulgar) + tā = *hīnatā* (vulgarity).

-tta : Manussa + tta = *manussatta* (state of a man; humanity).

Yācaka + tta = *yācakatta* (state of a beggar).

Bahussuta + tta = *bahussutatta* (learned state).

-ttana : Puthujjana + ttana = *puthujjanattana* (state of an unconverted person).

Jāyā + ttana = *jāyattana* (state of a wife)

ṇya : Aroga (health) + ṇya = *ārogya* (healthfulness).

Dubbala (feeble) + ṇya = *dubbalya* (feebleness).

Ṇ in **ṇya** is indicative of strengthening of the first vowel.

130. Many consonants before **ṇya** change their forms together with **ya** of the suffix.

t + ṇya = tya becomes cca.

l + ṇya = lya „ lla.

d + ṇya = dya „ jja.

ṇ + ṇya = ṇya „ ñña.

j + ṇya = jya „ jja.

s + ṇya = sya „ ssa.

Paṇḍita + ṇya = paṇḍitya = *paṇḍicca* (scholarship; erudition).

Adhipati + ṇya = ādhipatya = *ādhīpacca* (lordship; government).

Bahusuta + ṇya = bāhusutya = *bāhusacca* (learnedness). U of suta is changed into a.

Kusala + ṇya = kosalya = *kosalla* (cleverness).

Vipula + ṇya = vepulya = *vepulla* (increase; abundance).

Suhada + ṇya = sohadya + *sohajja* (friendliness).

Rāja + ṇya = rājya = *rajja* (kingship; kingdom).

Nipuna + ṇya = nepunya = *nepuñña* (skill; experience).

Gilāna + ṇya = gelanya = *gelañña* (sickness).

Sumana + ṇya (adding an s to the stem) somanasya = *somanassa* (joy; joyful).

Bhisaja (physician) + ṇya = bhesajya = *bhesajja* (medicine ; work of a physician).

ṇeyya : Adhipati + ṇeyya = *ādhipateyya* (lordship ; power).

Saṭha + ṇeyya = *sāṭheyya* (craft ; fraud).

Patha + ṇeyya = *pātheyya* (provision for a journey).

131. Na is suffixed to a few nouns to denote the state.

Paṭu + na = *pāṭava* (dexterity ; expertness).

Garu + na = *gārava* (heaviness ; respect).

Remark

The derivatives formed with -tā are in the feminine ; those formed with -tta, -ttana, ṇya and ṇeyya are in the neuter. *Pāṭava* and *gārava* are in the masculine. *Paṭutā*, *garutā* and *paṭuttam*, *garuttam*, which are in the feminine and the neuter respectively are also found.

(iii) Avyaya Taddhita

(INDECLINABLES AND ADVERBIALS)

132. “ -kkhattuṇ ” is suffixed to the numerals to form the multiplicative adverbs.

Eka + kkhattuṇ = *ekakkhattum* (once).

Dvikkhattum (twice).

Dasakkhattum (ten times).

Sahassakkhattum (thousand times).

Bahukkhattum (many times).

133. “ -dhā ” is suffixed to the numerals to form the adverbs of manner.

Pañca + dhā = *pañcadhā* (in five ways).

Dasadhā (in ten ways).

Satadhā (in hundred ways).

Bahudhā (in many ways).

Katidhā (in how many ways).

134. “ -so ” is suffixed to some nouns to form the distributive adverbs.

Pañcaso (five by five).

Thānaso (according to the place or cause).

Pada (word) + *so* = *padaso* (word by word).

Sabbaso (in every way).

Yoni (origin) + *so* = *yoniso* (according to origin or insight).

Bahuso (in many ways ; almost).

135. “ -thā ” and -thaṇ are suffixed to some pronouns in order to form the adverbs of manner.

Ta + *thā* = *tathā* (so ; like that ; in that way).

Ya + *thā* = *yathā* (as ; like).

Añña + *thā* = *aññathā* (in another way).

Ubhaya + *thā* = *ubhayathā* (in both ways).

Sabba + *thā* = *sabbathā* (in every way).

Kiṇ + *thaṇ* = *katham* (how ; in what way)

Ima + *thaṇ* = *ittham* (thus).

(*Ima* becomes *i* and *th* of the suffix is reduplicated).

136. “ -tana ” is suffixed to some indeclinables to form adjectives from them.

Ajja + *tana* = *ajjatana* (belonging to this day).

Sve + *tana* = *svātana* (belonging to to-morrow).

Hīyo + *tana* = *hīyattana* (belonging to yesterday).

Purā + *tana* = *purātana* (belonging to the olden days; old).

Sanāṇ + *tana* = *sanantana* (ancient).

(Sve becomes *svā* and *hīyo* becomes *hīya* before -tana.)

137. “-tra,” “-ttha,” “-hiṇ” and “haṇ” are suffixed to some pronouns in order to form adverbs of place.

Sabba + tra = *sabbatra*
 Sabba + ttha = *sabbattha* } (everywhere).

Ta + tra = *tatra*
 Ta + ttha = *tattha* } (there).

Ya + ttha = *yattha* (wherever).

Añña + tra = *aññatra* (in another place or without).

Ima + ttha = *ettha* (here). Ma is elided and i becomes e.

Ima + tra = *atra* (here). Ma is elided and i becomes a.

Kiṇ + hiṇ = *kuhiṇ*. Kiṇ becomes ku.

Kiṇ + haṇ = *kahaṇ*. Kiṇ becomes ka.

Ta + hiṇ, haṇ = *tahiṇ, tahaṇ* (there).

138. “-dā,” “-dāni” and “-dācanaṇ” are suffixed to some pronouns in order to form adverbs of time.

Ya + dā = *yadā* (whenever).

Ta + dā = *tadā* (then).

Sabba + dā = *sabbadā* (ever).

Eka + dā = *ekadā* (one day ; once).

Kiṇ + dā = *kadā* (when)?

Ima + dāni = *idāni* (now).

Kiṇ + dācanaṇ = *kudācanam* (sometimes); (*Na kudācanam* = never).

139. “-ha” and “-dha” are suffixed to “-ima” to form two adverbs of place.

Ima + ha = *iha* (here).

Ima + dha = *idha* (here).

Ma of ima is elided before these.

Exercise 22

TRANSLATE INTO ENGLISH

AND DEFINE THE DERIVATIVES

1. Āyasmā Ānandatthero Bhagavato sāvakesu bāhusaccena paṇḍiccena ca aggo ahosi.

2. Medhāvinī māṇavī dullabhaṇ manussattaṇ labhivā bahuṇ puññaṇ upacinaṇti.

3. Rogī vejjena dinna-bhesajjam upasevitvā ārogyaṇ paṭilabhitvā attano somanassaṇ pakāsesi.

4. Ekadā Mahā-Kassapatthero gelaññenābhipīlito Rājagahato avidūre Pippaliguhāyaṇ vihari.

5. Medhāvino sissā garūṇaṇ mahantaṇ. gāraṇaṇ dassetvā nānāsattesu pāṭavaṇ labhanti.

6. “Yathā tasmiṇ gehe ṭhapetvā māṇavakassa pallaṅkaṇ añaṇaṇ kiñci āsanaṇ na dissati, tathā adhiṭṭhāsi.”—*Samp.* i, 38.

7. “Tato paṭṭhāya yattha yattha paṇḍita-samanabrāhmaṇā atthī ti vadanti, tattha tattha gantvā sākacchaṇ karonti.”—*Dh. A.* i, 90.

8. “Sahassakkhattuṇ attānaṇ
Nimminivāna Panthako
Nisīd ’ambavane ramme
Yāva kālappavedanā.”—*Dh. A.* i, 248.

9. “Mettāsaḥagatena cetasā ekaṇ disaṇ pharitvā viharati, tathā dutiyaṇ, tathā tatiyaṇ, tathā catutthaṇ.” — *D.* ii, 49, etc.

10. “Adhanānaṇ dhane ananuppadiyamāne dāḷiddiyaṇ vepullam agamāsi; dāḷiddiye vepullaṇ gate adinnādānaṇ vepullam agamāsi.” — *D.* ii, 68.

11. “Devatā tassa nepuññaṇ
Pakāsetuṇ mahājane
Chādesuṇ potthakaṇ, so pi
Dvattikkhattum pi taṇ akā.” — *Mhv.* xxxvii, 238.

12. “Tassa khipantassa nāsikā asidhārāya paṭihatā dvidhā chijji.” — *J. Asilakkhaṇa.*

New Words

Akā = did. *v.*

Adinnādāna = theft; *lit.*
taking what is not
given. *n.*

Adhana = poor. *adj.*

Adhiṭṭhāti = resolves;
determines. *v.*

Anuppadiyamāna = be-
ing given. *pr.p.*

Abhipīḷita = ailing; op-
pressed by. *p.p.*

Avidūra = near. *adj.*

(*Asi-*) *dhārā* = blade (of
a sword). *f.*

Upacināti = collects;
gathers. *v.*

Upasevitvā = having
taken (the medicine).
abs.

Khipanta = sneezing;
(throwing). *pr.p.*

Carita = living; life;
wandering. *n.*

Chādeti = conceals; co-
vers. *v.*

Chijjati = is cut; is bro-
ken. *v.*

Thaṇṇetvā = except; hav-
ing placed. *abs.*

Tato paṭṭhāya = thence;
since then. *in.*

Dāḷiddiya = poverty. *n.*

Dullabha = rare; diffi-
cult to get. *adj.*

Nānāsattha = various
sciences. *n.*

Nimminivā = having
created. *abs.*

Pakāseti = declares ;
makes known. *v.*

Paṭilabhitvā = having
regained. *abs.*

Paṭihata = being knocked
against. *p.p.*

Panthaka = name of a
monk; *lit.* wayfarer. *m.*

Pavedana = announce-
ment. *n.*

Pipphaliguhā = a cave
named after a pippali
tree. *f.*

Pharitvā = having diffus-
ed. *abs.*

Mahājana = the public.
m.

Yāva = until. *in.*

Ramma = charming. *adj.*

Sākacchā = interview ;
discussion. *f.*

TRANSLATE INTO PALI

USING DERIVATIVES WHERE IT IS POSSIBLE

1. “ At that time the heretical sect of wandering ascetics met together on the fourteenth, fifteenth and eighth day of the half-month, and recited their doctrine.” —*B.T.* 402.

2. “ At that moment Visākhā, then some fifteen or sixteen years of age, came to that place on her way to bathe in the river, being decked in all her ornaments and attended by five hundred maidens.” —*Ibid.* 455.

3. “ Your attendant women came running to this hall, and did not get their garments and ornaments wet. But you did not run at all.” —*Ibid.* 456.

4. “ Then, O priests, I proceeded on my wanderings from place to place, and drew near to Benares, to the deer-park Isipatana, and to where the band of five priests was.” —*Ibid.* 343.

5. “ Now the world in perishing, perishes seven times in succession by fire, and the eighth time by water ; and then again seven times by fire, and the eighth time by water.” —*Ibid.* 329.

6. “ Now after these beings have begun to eat the savoury earth, by degrees some become handsome and some ugly. Then the handsome despised the ugly.” —*Ibid.* 325.

7. “ When thus a long time has elapsed, here and there the ponds of water dry up. Then, one by one the fishes and the turtles also die and are reborn in the Brahma world ; likewise the inhabitants of the hells.” —*Ibid.* 321.

8. “ Such a bird flies in an easterly direction, in a southerly direction, in a westerly direction, in a northerly direction, towards the zenith and to the intermediate quarters, and if it sees land anywhere about it flies thither.” —*Ibid.*

9. “ Now the report that the elder had been murdered by highwaymen spread over all the continent of India, and king Ajātasattu dispatched spies to hunt for them.” —*Ibid.* 223.

10. “ But they could not all agree ; and three of them did not retire from the world. But the remaining four did so, and made the Brahman Koṇḍañña their chief. And these five persons became known as the ‘ Band of Five Elders.’ ” —*Ibid.* 53.

New Words

Agrees = samanunño
bhavati or anujānāti. *v.*

Anywhere about = yattha
katthaci. *in.*

Attendant woman = sevi-
kā ; parivāritthī. *f.*

Begun = āraddha. *p.p.*

By degrees = anukka-
mena. *ad.*

Intermediate quarter =
anudisā. *f.*

Inhabitant of hell = nera-
yika. *m.*

Deer-park = migadāya.
m.

Dispatched = vissajjesi ;
pesesi. v.

Drys up = sussati. v.

Elapsed = atikkanta.
p.p.

Garments and ornaments
= vatthābharāṇa. n.

Gets wet = temeti. v.

Handsome = abhirūpa.
adj.

Highwayman = pantha-
ghātaka. m.

In succession = paṭipā-
ṭiyā. ad.

Land = thala. n.

Likewise = tath'eva. in.

Meets together = sannipa-
tati. v.

Moment = khaṇa. m.

One by one = ekeka. adj.

Perishing = vinassanta.
pr.p.

Proceeds = sañcarati. v.

Recites = sajjhāyati. v.

Remaining = avasesa.
adj.; avasiṭṭha. p.p.

Report = pavatti. f.

Savoury earth = paṭha-
vojā. f.

Sect = gaṇa ; nikāya. m.

Sixteen years of age =
solasavassika. adj.

Spy = carapurisa. m.

To hunt = pariyesituṇ.
inf.

Spreads = pattharati. v.

Turtle = kacchapa. m.

Ugly = virūpa ; dubbaṇ-
ṇa. adj.

Wandering ascetic = pa-
ribbājaka. m.

Zenith = uddhaṇ. in.

THE PRIMARY DERIVATIVES OR KITAKAS

140. Primary derivatives are formed directly from the roots by the adding of certain suffixes. These suffixes are known by the name of *Kita*; hence these derivatives are called *Kitakas*.

A. Both Primary and Secondary derivatives are treated as nouns (*i.e.*, as adjectives and substantives). Some indeclinables, too, are found in them.

B. The difference between the (1) *Primary* and the (2) *Secondary* derivatives is :

(1) The first is a noun or an indeclinable formed with a root + suffix. All participles—being formed with roots + suffixes—are included in this category.

(2) The second is a word formed with a Primary derivative + suffix. This is mostly adjectival in nature.

141. The final vowel of a root, if there are more than one, may be elided before a suffix.

The rules of *sandhi*, assimilation, and strengthening are regularly applied.

142. All *Kitaka* suffixes are divided into (1) *Kiccas* and (2) *Kitas*.

(1) The suffixes, by which the passive participles are formed, are called *Kiccas*. They are few in number.

(2) The suffixes, by which active participles and other nouns expressing an active meaning are formed, are called *Kitas*. They are numerous.

(1) Kicca Suffixes

We treat *Kicca* suffixes first because they are few in number.

-tabba, -anīya, ñya, ñiya, -tayya and -icca are *Kiccas*.

143. “ -tabba ” or “ -anīya ” may be annexed to all the roots to form potential participles expressing a passive meaning.

KarA (to do) + tabba = *kattabba* or *kātabba*.

(In one place *r* of the root is assimilated to the first consonant of the suffix ; in the other *r* is elided and the first vowel is lengthened).

KarA + anīya = *karaṇīya* (that should be done).

Su (to hear) + tabba = *sotabba*.

Su + anīya = *savaṇīya* (that should be heard).

(In both places the vowel of the root is strengthened ; and in the second instance the strengthened vowel becomes *av*).

For more examples of this kind see § 73 of the First Book.

144. “ ñya ” and “ ñiya ” are suffixed to some roots to form passive participles. (*ṇ* is the sign indicative of strengthening).

A. When the last vowel of the root is elided before *ñya*, and *ya* of the suffix is connected with the last consonant, both of them undergo a change. With roots ending in *h* (*a*), *y* of the suffix is interchanged with the last consonant of the root.

B. In some roots the final palatal (*c*, *j*), is gutturalized (into *k*, *g*, respectively).

The changes they undergo are :

dhya becomes jjha		
dya	,,	jjha
mya	,,	mma
jya	,,	jjha
gya	,,	gga
cya	,,	kya

Examples

Vada (to say) + nya = vadya = *vajja* (what should be said ; fault ; musical instrument).

Gamu (to understand) + nya = gamya = *gamma* (what should be understood).

Khāda (to eat) + nya = khādyā = *khaḥja* (what should be eaten ; hard food).

Yuja (to yoke or join) + nya = yojya = *yogga* (what should be yoked ; a chariot ; fitting).

Vaca (to say) + nya = vācya = *vākya* (what should be spoken ; a sentence).

Gaha (to take) + nya = gahya = *gayha* (what should be taken).

Garaha (to despise) + nya = *gārayha* (what should be despised).

C. Nya after the roots ending in ā, i and ī becomes eyya.

Dā (to give) + eyya = *deyya* (what should be given).

Pā (to drink) + eyya = *peyya* (what should be drunk).

Ji (to conquer) + eyya = *jeyya* (what should be conquered).

Nī (to lead) + eyya = *neyya* (what should be led).

Niya

Kara (to do) + niya = *kāriya* (what should be done ; work).

HarA (to carry) + ñiya = *hāriya* (what should be carried).

MarA (to kill) + ñiya = *māriya* (what should be killed).

145. “ -icca ” and “ -tayya ” are suffixed only to form a limited number of words.

KarA + icca = *kipca* (that should be done ; business).

Ar of the root is elided before the suffix.

Ñā (to know) + tayya = *ñātayya* (what should be known).

Paḍa (to go) + tayya = *paṭtayya* (what should be arrived or attained).

Exercise 23

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. Khajja-bhojja-leyya-peyya-vasena catubbidhā honti manussānaṃ āhārā.

2. “ Sace me gataṭṭhāne dhītu doso uppajjati, tumhehi sodhetabbo.”—*Dh. A. i*, 398.

3. “ Patikule vasantiyā nāma anto aggi bahi na niharitabbo ; bahi aggi anto na pavesetabbo ; dadantass’ eva dātabbaṃ ; adadantassa na dātabbaṃ.”—*Ibid. i*, 397.

4. “ Sudassaṃ vajjaṃ aññesaṃ,
Attano pana duddasaṃ.”—*Dhp. 252*.

5. “ Sace yāgu hoti, bhājanaṃ dhovitvā yāgu upanetabbā ; yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭigahetvā . . . dhovitvā paṭisāmetabbaṃ.”—*V. i*, 46.

6. “Kālass’ eva uṭṭhāya upāhanā omuñcitvā . . . dantakatṭhaṇ dātabbaṇ, mukhodakaṇ dātabbaṇ, āsanaṇ paññāpetabban.”—*Ibid.* 46.

7. “Nāhaṇ taṇ gamanena lokassa antaṇ ñātayyaṇ datṭhayyaṇ pattayyan ti vadāmi.”—*A.* ii, 48.

8. “Puññaṃ ākaṅkhamānena
Deyyaṇ hoti vijānatā.”—*S.* i, 18.

9. Mahāsamudde asaṅkheyyā macchakacchapā, appameyyo udakakkhandho ca atthi.

10. “Taṇ sutvā itaro: ‘Bhāriyaṇ vata me sāhasikaṇ ananucchavikaṇ kammaṇ katan’ ti bāhā paggayha kandanto . . . ahosi.”—*Dh.* A. i, 17.

New Words

Ananucchavika = inappropriate. *adj.*

Anta = end. *m.*

Appameyya = immeasurable. *pt.p.*

Asaṅkheyya = innumerable. *pt.p.*; the highest number. *n.*

Ākaṅkhamāna = wishing. *pr.p.*

Upajjhāya = preceptor (to a monk). *m.*

Upāhana = sandals. *m.*

Omuñcitvā = having taken off or removed. *abs.*

Kandanta = crying aloud. *pr.p.*

Khandha = a great mass; trunk (of a tree). *m.*

Gantabba = should be gone. *pt.p.*

Gamana = going; walking. *ger.*

Catubbidha = fourfold. *adj.*

Datṭhayya = what should be seen. *pt.p.*

Dantakatṭha = tooth-brush; a stick to cleanse teeth. *n.*

Duddasa = difficult to see. *adj.*

Dosa = fault; misdeed. *m.*

Nīharitabba = what should be taken out. *pt.p.*

Paññāpetabba = what
should be prepared.
pt.p.

Paṭiggahetvā = having
received or taken. *abs.*

Paṭisāmetabba = what
should be set in order.
pt.p.

Patikula = husband's
family. *n.*

Pavesetabba = what
should be entered or
taken in. *pt.p.*

Pīta = drunk. *p.p.*

Mukhodaka = water to
wash the face. *n.*

Leyya = (food) what
should be licked. *pt.p.*

Vata = certainly. *in.*

Vijānanta = knowing.
pr.p.

Sāhasika = hasty. *adj.*

Sudassa = easy to see.
adj.

Sodhetabba = what should
be cleared or inquired.
pt.p.

TRANSLATE INTO PALI

1. The work that is to be done today should not be kept for tomorrow.

2. If I am to be killed my children will become orphans.

3. The king whose word should be obeyed is to be respected by all

4. This man can be seen in the town every day.

5. She should be brought to her mother.

6. The virtues of the Exalted One cannot be thought of, nor his wisdom be measured.

7. Again and again the prince tried to raise the bow that could not be moved by any one.

8. Where lives the boy who should not be sent to his father's house ?

9. Innumerable fishes live in the river that can be crossed near the village.

10. Alms should be given to virtuous monks by the laymen and the laywomen.

New Words

<i>Crossable</i> = taranīya. <i>pt.p.</i>	<i>Should be kept</i> = ṭhape- tabba. <i>pt.p.</i>
<i>Killed</i> = mārita. <i>p.p.</i>	<i>Should be obeyed</i> = anu- vattitabba. <i>pt.p.</i>
<i>Layman</i> = upāsaka. <i>m.</i>	<i>Should be sent</i> = pese- tabba. <i>pt.p.</i>
<i>Laywoman</i> = upāsikā. <i>f.</i>	<i>Should be brought</i> = āha- ritabba. <i>pt.p.</i>
<i>Measurable</i> = meyya. <i>adj.</i>	<i>Thinkable</i> = cinteyya. <i>pt.p.</i>
<i>Movable</i> = cālaniya. <i>pt.p.</i>	<i>To raise</i> = ukkhipituṇ. <i>inf.</i>
<i>Orphan</i> = amātāpitika. <i>adj.</i>	
<i>Seen</i> = diṭṭha <i>p.p.</i>	

(2) Kita Suffixes

PRESENT PARTICIPLES

146. “ -nta ” and “ -māna ” may be suffixed to all roots or bases in order to form Present Participles.

The following roots change their forms before some suffixes :—

<i>GamU</i> (to go)	becomes	<i>gaccha</i>
<i>IsU</i> (to wish)	„	<i>iccha</i>
<i>DisA</i> (to see)	„	<i>passa</i> , or <i>dakkha</i>
<i>Pā</i> (to drink)	„	<i>piba</i> or <i>piva</i>
<i>Thā</i> (to stand up)	„	<i>tiṭṭha</i>
<i>Dā</i> (to give)	„	<i>dada</i>
<i>Ñā</i> (to know)	„	<i>jāna</i>
<i>KarA</i> (to do)	„	<i>kuru</i> or <i>kubba</i>

Gaccha + nta = *gacchanta* (going).

Ichha + nta = *icchanta* (willing or wishing).

Passa + nta = *passanta* (looking ; seeing).

Dissa + māna = *dissamāna* (appearing ; seen).

Tiṭṭha + māna = *tiṭṭhamāna* (standing).

Dada + māna = *dadamāna* (giving).

Jāna + nta = *jānanta* (knowing).

Kuru + māna = *kurumāna* (doing).

(Before -nta kara does not change itself but takes the conjugational sign o).

Kara + o + anta = *karonta* (doing).

Bhava + māna = *bhavamāna* (being).

Bhava is the base formed from *bhū* (to be).

For the declension of these and other present participles see §§ 50 and 51 of the First Book.

PAST PARTICIPLES

147. “ ta, ” “ tavantu ” and “ tāvī ” may be suffixed to all roots to form Past Participles.

In most cases the last consonant (together with the last vowel) is elided before these suffixes, and t of the suffix is sometimes reduplicated.

Bhuja (to eat) + ta = *bhutta* (eaten).

Bhuja + tāvī = *bhuttāvī* (having eaten).

Bhuja + tavantu = *bhuttavantu* (having eaten).

A. As -tavantu and -tāvī are seldom used, we shall here deal only with -ta.

Muca (to free) + ta = *mutta* (released ; freed).

Tapā (to heat) + ta = *tatta* (heated).

Pada (to go) + ta = *patta* (arrived ; attained).

Mada (to intoxicate) + ta = *matta* (intoxicated).

YujA (to join) + ta = *yutta* (endowed with ; joined).

SupA (to sleep) + ta = *sutta* (slept).

B. Where “ -ta ” is not reduplicated but the end of the root is elided :

KarA (to do) + ta = *kata* (done).

MarA (to die) + ta = *mata* (dead).

ManA (to think) + ta = *mata* (thought ; idea ; known).

HanA (to kill) + ta = *hata* (killed).

GamU (to go) + ta = *gata* (gone).

RamU (to sport) + ta = *rata* (amused ; delighted).

C. Sometimes “ -ta ” undergoes a change together with the last consonant of the root.

(1) s + ta becomes -ṭṭha

DasA (to bite) + ta = *daṭṭha* (bitten ; stung).

KasA (to plough) + ta = *kaṭṭha* (ploughed).

HasA (to laugh) + ta = *haṭṭha* (delighted).

RusA (to be angry) + ta = *ruṭṭha* (provoked ; angry).

GhusA (to make a noise) + ta = *ghuṭṭha* (proclaimed).

Ā + kusA (to rebuke) + ta = *akkuṭṭha* (rebuked).

(2) m + ta becomes -nta

KhamU (to forbear) + ta = *khanta* (forgiven).

SamU (to pacify) + ta = *santa* (calmed).

BhamU (to reel) + ta = *bhanta* (swerving).

DamU (to subdue) + ta = *danta* (subdued).

Pa + kamU (to go) + ta = *pakkanta* (gone).

(3) dh + ta becomes ddha

BudhA (to know) + ta = *buddha* (known ; the person who knows).

Rudha (to obstruct) + ta = *ruddha* (obstructed).

(4) **bh + ta** becomes **ddha**

Labha (to get) + ta = *laddha* (obtained).

Lubha (to covet) + ta = *luddha* (covetous; greedy).

(5) **j + ta** becomes **gga**

Bhaja (to break) + ta = *bhagga* (broken).

Sanj + vija (to be agitated) + ta = *samvigga* (agitated).

(6) Other irregular changes are :

Duha (to milk) + ta = *duddha* (milked).

Ruha (to ascend) + ta = *rūḷha* (ascended).

Majja (to polish) + ta = *maṭṭha* (polished).

Paca (to cook) + ta = *pakka* (cooked).

Vasa (to dwell) + ta = *vuttha* (dwelt).

D. Sometimes **-ta** changes the root before it, and it stands unchanged.

Jana (to produce) + ta = *jāta* (born).

Pā (to drink) + ta = *pīta* (drunk).

Ṭhā (to stand) + ta = *ṭhita* (stood).

Mā (to measure) + ta = *mīta* (measured).

E. **-ta** after some monosyllabic roots neither changes itself nor the root.

Bhū (to be) + ta = *bhūta* (been ; become).

Nī (to lead) + ta = *nīta* (led).

Bhī (to be afraid) + ta = *bhīta* (frightened).

Ñā (to know) + ta = *ñāta* (known).

Yā (to go) + ta = *yāta* (gone).

Ji (to conquer) + ta = *jita* (conquered).

Ci (to collect) + ta = *cita* (collected).

Nhā (to bathe) + ta = *nhāta* (bathed).

(Both **naha** and **nhā** are found in Pali).

148. Much more common and easier way to join “-ta ” to form a participle, is to insert an “ i ” between the root and the suffix.

This is mostly done after the roots ending with a.

PacA (to cook) + ta = *pacita* (cooked).

GahA (to take) + ta = *gahita* (taken).

Khāda (to eat) + ta = *khādita* (eaten).

Maṇḍa (to adorn) + ta = *maṇḍita* (adorned).

KathA (to tell) + ta = *kathita* (told).

Likha (to write) + ta = *likhita* (written).

149. “ -na ” is suffixed to some roots to form past participles. In many places n of the suffix is reduplicated and the last consonant of the root is elided. Sometimes i or ī is inserted between the root and the suffix.

n becomes ṇ when the last consonant of the root is r.

Chida (to cut) + na = *chinna* (cut ; broken).

Chada (to cover) + na = *channa* (covered).

Bhida (to break) + na = *bhinna* (broken).

Ni + sada (to sit) + i + na = *nisinna* (sat).

Tara (to cross) + i + na = *tiṇṇa* (gone ashore).

Pūra (to fill) + na = *punṇa* (full).

Jara (to decay) + i + na = *jiṇṇa* (decayed).

Dā (to give) + i + na = *dinna* (given).

Khī (to exhaust) + na = *khīṇa* (exhausted).

Dī (to be miserable) + na = *dīna* (miserable ; mean).

Lū (to cut) + na = *lūna* (cut ; mowed).

Pa + hā (to eliminate) + ī + na = *pahīna* (eliminated).

Āsa (to sit) + ī + na = *āsīna* (sat).

150. Many of these past participles have two different forms.

Root: paca : *pacita* ; *pakka* (cooked).

„ hara : *harita* ; *haṭa* (carried).

„ vasa : *vasita* ; *vuttha* (lived ; dwelt).

„ ñā : *jānita* ; *ñāta* (known).

„ laga (to adhere) : *lagita* ; *lagga* (adhered).

„ kasa : *kasita* ; *kaṭṭha* (ploughed).

„ tapa : *tāpita* ; *tatta* (heated).

„ pusa (to nurse) : *posita* ; *puṭṭha* (brought up).

„ chida : *chindita* ; *chinna* (cut).

„ dusa (to corrupt) : *dūsita* ; *duṭṭha* (corrupted).

„ puccha (to question) : *pucchita* ; *puṭṭha*
(asked ; questioned).

„ rusa : *rosita* ; *ruṭṭha* (enraged).

„ gupa (to protect) : *gopita* ; *gutta* (protected).

Exercise 24

TRANSLATE INTO ENGLISH

AND POINT OUT THE DERIVATIVES

1. “Sumedhatāpaso iddhimā ti jānantā udakabhinnokāsaṇ sallakkhetvā : ‘ tvaṇ imaṇ ṭhānaṇ alaṇkarohī ’ ti vatvā adaṇsu.”—*J. Nidāna*.

2. “Evaṇ nisinne Bodhisatte sakala-dasasahassacakkavāḷe devatā sannipatitvā . . . Bodhisattaṇ nānappakārāhi thutīhi abhitthuniṇsu.”—*Ibid*.

3. “Yathā pana aññe sattā mātukucchito nikkhamantā paṭikkūlena asucinā makkhitā nikkhamanti, na evaṇ Bodhisatto. —*Ibid*.

4. “Aparam pana ekadivasaṇ uyyānaṇ gacchanto tath’ eva devatāhi nimmitaṇ sunivatthaṇ supārutaṇ pabbajitaṇ disvā : ‘Ko nāma eso, sammā?’ ti sārathīṇ pucchi.”—*Ibid.*

5. “Ayaṇ Buddattāya abhinīhāraṇ katvā nipanno ; samijjhissati imassa patthanā ito kappa-satasahassādhi-kānaṇ catunnaṇ asaṅkheyyānaṇ matthake.”—*Ibid.*

6. “Kim me ekena tiṇṇena
Purisenā thāmadassinā ?”—*Buddhavaṃsa.*

7. “Dassanaṇ me atikkante
Sa-saṅghe Lokanāyake
Haṭṭho haṭṭhena cittaṇa
Āsanā vuṭṭhahīṇ tadā.”—*Ibid.*

8. “Ubbiggā tasitā bhītā
Bhantā vyathita-mānasā
Mahājanā samāgama
Dīpaṅkaram upāgamaṇ.”—*Ibid.*

9. “Tattha deva-manussā gandha-mālādīhi pūjaya-mānā : ‘Mahāpurisa, idha tumhehi sadiso añño natthi ; kut’ ettha uttaritaro?’ ti āhaṇsu.”—*J. Nidānakathā.*

10. “Ādittasmiṇ agārasmiṇ
Yaṇ nīharati bhājanaṇ,
Taṇ tassa hoti atthāya ;
No ca yaṇ tattha ḍaḍḍhati.”—*S. i, 31.*

New Words

Atthāya = for the welfare. *Dat. sing.*

Abhitthuni = praised. *v.*

Abhinīhāra = aspiration. *m.*

Asuci = dung; dirt, *m.* ;
impure. *adj.*

Āditta = ablaze, *p.p.*

Uttaritarā = higher ; nobler. *adj.*

Upāgami = came ; approached. *v.*

Ubbigga = agitated. *p.p.*

Okāsa = room ; place. *m.*

Dayhati = is burnt. *v.*

Thāmadassī = one who knows his strength. *m.*

Thuti = praise. *f.*

Dassana = sight. *n.*

Nipanna = laid (himself) down. *p.p.*

Nimmita = created. *p.p.*

Paṭikkūla = disgusting. *adj.*

Matthake = at the end. *loc.*

Lokanāyaka = universal lord, *i.e.*, the Buddha. *m.*

Vyathita = wavering. *p.p.*

Sadisa = equal. *adj.*

Samāgama = having gathered together. *abs.*

Sa-saṅgha = together with the community. *adj.*

Samijjhati = becomes successful. *v.*

Sallakkhetvā = having considered. *abs.*

Sunivattha = well dressed. *p.p.*

Supāruta = well robed. *p.p.*

TRANSLATE INTO PALI

USING PARTICIPLES

1. There were broken houses, fallen trees, dead bodies, and wounded persons in the villages that were near the battlefield.

2. The Blessed One, who came out of the monastery, entered the city through the decorated path, respected, honoured and praised by the people.

3. The young lord saw, as he was driving to the park, an aged man as bent as a roof gable, leaning on a staff, and tottering.

4. The mother of Yasa having gone up to his palace, and not seeing him, went to her husband and said : “ Your son Yasa, householder, has disappeared.”

5. Then the householder thinking that sitting there he would see his son, sitting at the same place, became glad, and having saluted the Blessed One, sat down near Him.

6. “Then, as he went along, he saw the peasants ploughing, the fields in soiled garments, covered with dust blown by hot winds.”—*Ps.B.* 47.

7. “All the while she was talking, the Brahmans were beholding the splendour of her teeth . . . and having applauded her speech, they took the gold wreath, and placed it on her head.”—*B.T.* 457.

8. “The day before she was to depart, the treasurer sat in his room and had his daughter sit by him, and he admonished her, telling the rules of conduct she should adopt when she came to dwell in her husband’s family.”—*Ibid.* 462.

9. “Migāra the treasurer rode in a conveyance behind the others, and beholding a great crowd of people following, he asked, ‘Pray, who are these?’”—*Ibid.* 463.

10. “So she entered the city standing in her chariot, and showing herself to the whole town.”—*Ibid.* 464.

New Words

Aged = mahallaka ; vuddha. *adj.*

Anointed = abbhañjita.
p.p.

Announces = āroceti. *v.*

Applauds = abhitthavati. *v.*

As he went along = use the locative of “gacchanta.”

Battle field = yuddhabhūmi. *f.*

Bearing = dhārenta.
pr.p.

<i>Behind</i> = pacchato. <i>in.</i>	<i>Pray</i> (use an addressing word like <i>bho</i> here).
<i>Beholding</i> = passanta. <i>pr.p.</i>	<i>Respected</i> = garukata. <i>p.p.</i>
<i>Blown</i> (by wind) = vāyita.	<i>Roof-gable</i> = gopānasī. <i>f.</i>
<i>Conveyance</i> = yāna. <i>n.</i>	<i>Rules of conduct</i> = sikkhā. <i>f.</i> ; samācāra. <i>m.</i>
<i>Disappeared</i> = antarahita. <i>p.p.</i>	<i>Should be adopted</i> = vat-tetabba. <i>pt.p.</i>
<i>Driving</i> = pājenta. <i>pr.p.</i>	<i>Soiled</i> = malina ; paṅsumakkhita. <i>p.p.</i>
<i>Fallen</i> = patita. <i>p.p.</i>	<i>Splendour of teeth</i> = danta-kalyāṇa. <i>n.</i>
<i>Great crowd</i> = mahāsamūha. <i>m.</i>	<i>Talking</i> = kathenta. <i>pr.p.</i>
<i>Honoured</i> = mānita. <i>p.p.</i>	<i>Telling</i> = vadanta. <i>pr.p.</i>
<i>Leaning on a staff</i> = daṇḍa-parāyaṇa. <i>adj.</i>	<i>Tottering</i> = pavedhamāna. <i>pr.p.</i>
<i>Moves off</i> = apagacchati. <i>v.</i>	<i>Would be fitting</i> = yutta. <i>p.p.</i>
<i>Peasant</i> = gāmika ; jānapadika. <i>m.</i>	<i>Wounded</i> = paharita ; vanita ; khata. <i>p.p.</i>
<i>Praised</i> = abhitthuta ; pasāṇsita. <i>p.p.</i>	

3. PRIMARY DERIVATIVES THAT ARE NOT PARTICIPLES

(These are active and do not denote any particular tense).

151. “ Na ” may be suffixed to transitive roots when there is an object before them.

Kumbhaṇ + kara + na = *kumbhakāra* (potter).

Rathaṇ + kara + na = *rathakāra* (chariot maker ; carpenter).

Ganthaṇ + kara + na = *ganthakāra* (author of a book).

Pattaṇ + gaha + ṇa = *pattagāha* (bearer of a bowl).

Sukhaṇ + kamu + ṇa = *sukhakāma* (seeking comfort).

Tantaṇ + ve + ṇa = *tantavāya* (weaver).

Kammaṇ + kara + ṇa = *kammakāra* (worker ; labourer).

A. Y is inserted between ṇa and the roots ending with a long ā.

Dānaṇ + dā + ṇa = *dānadāya* (alms-giver).

Dhaññaṇ + mā + ṇa = *dhaññamāya* (measurer of corn).

B. Some gerundial nouns too are formed with this suffix.

Paca + ṇa = *pāka* (cooking).

Gaha + ṇa = *gāha* (taking).

Caja + ṇa = *cāga* (leaving ; forsaking).

Hara + ṇa = *hāra* (carrying).

152. -a, -aka, -ana, -āvī, and -tu are suffixed to the roots when there is an object before them.

(1) Suffix -a

Dhammaṇ + dhara + a = *dhammadhara* (learned in the Norm).

Hitaṇ + kara + a = *hitakara* (benefactor ; advantageous).

Dinaṇ + kara + a = *dinakara* (sun ; maker of the day).

Dhanaṇ + gaha + a = *dhanuggaha* (archer).

Sabbaṇ + dā + a = *sabbada* (donor of everything).

Majjaṇ + pā + a = *majjapa* (drunkard).

When there are nouns in cases other than that of the object before the roots :—

Vane + cara + a = *vanacara* (a forester ; wanderer in forests).

Thale + ṭhā + a = *thalatṭha* (situated or living on the land).

Jale + ṭhā + a = *jalatṭha* (situated in or on the water).

Sirasmiṇ + ruha + a = *siroruka* (hair. *lit.*, grown on the head).

(2) **-aka** (sometimes requires strengthening).

Dā (to give) + aka = *dāyaka* (giver). y is inserted.

Nī (to lead) + aka = neaka = *nāyaka* (leader). e becomes āy.

Kara + aka = *kāraka* (doer).

Su + aka = soaka = *sāvaka* (hearer ; disciple). o becomes āv.

Pu (to clean) + aka = *pāvaka* (fire).

Gaha + aka = *gāhaka* (taker ; bearer).

Yāca + aka = *yācaka* (beggar).

Pāla + aka = *pālaka* (protector).

(3) **Some gerunds are formed with “ -ana.”**

Gaha + ana = *gahana* (taking ; holding).

Nanda (to be glad) + ana = *nandana* (rejoicing).

Bhuja (to eat) + ana = *bhojana* (food ; feeding).

Su + ana = *savaṇa* (hearing).

Paca + ana = *pacana* (cooking).

Bhū + ana = *bhavana* (becoming).

(4) **-āvi**

Bhayaṇ + disa (to see) + āvi = *bhayadassāvi* (one who sees danger). disa becomes dassa.

(5) **-tu**

A. Last consonant of the root before this is sometimes assimilated to t.

Kara + tu = *kattu* (doer ; maker ; author).

Hara + tu = *hattu* (carrier).

Bhara + tu = *bhattu* (supporter ; husband).

Gamu + tu = *gantu* (goer).

Vada + tu = *vattu* (sayer ; speaker).

Mana (to think) + tu = *mantu* (perceiver).

Ñā + tu = *ñātu* (knower).

Dā + tu = *dātu* (giver).

B. Sometimes strengthening of the first vowel occurs.

Chida + tu = *chettu* (cutter).

Ji (to conquer) + tu = *jetu* (conqueror).

Nī + tu = *netu* (leader).

Su + tu = *sotu* (hearer).

C. Affixed to bases :—

Pāle + tu = *pāletu* (protector).

Pālaya + tu = *pālayitu* (protector). *i* is inserted here.

Kāre + tu = *kāretu* (one who causes to do).

Hāre + tu = *hāretu* (one who causes to carry).

Māre + tu = *māretu* (killer).

153. *Ñī* is suffixed to some roots to form the derivatives denoting agent (substantive or adjective).

Chattan + gaha + ñī = *chattagāhi* (bearer of an umbrella).

Annan + dā + ñī = *annadāyī* (giver of rice or food).

Pāpan + kara + ñī = *pāpakārī* (sinner).

Khīran + pā + ñī = *khīrapāyī* (a mammal ; one who drinks milk).

Satatan + kara + ñī = *satatakārī* (constant worker).

Sighan + yā (to go) + ñī = *sīghayāyī* (going quickly).

Dhamman + vada + ñī = *dhammavādī* (preacher ; righteous person).

154. “ Ra ” is suffixed to some roots which are preceded by nouns. R of the suffix disappears together with the last consonant of the root.

(1) Bhuja + gamU + ra = (bhujena gacchatī ti) *bhujago* (one which moves with its coils ; a serpent).

(2) Kuñja + ramU + ra = (kuñje ramatī ti) *kuñjaro* (one which enjoys in the bush ; an elephant).

(3) Kamma + jana + ra = (kammena jāto) *kammajo* (arisen through a previous action).

(4) Paṅka + jana + ra = (paṅke jāto) *paṅkajo* (arisen from the mud ; a lotus).

(5) Thala + jana + ra = (thale jāto) *thalajo* (born or arisen on the land).

(6) Aṇḍa + jana + ra = (aṇḍato jāto) *aṇḍajo* (born from an egg ; a bird or serpent).

Exercise 25

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. “ Te jalatṭhe thalatṭhe ca
Bhujage’ sītikotiyo
Saraṇesu ca sīlesu
Patitṭhāpesi Nāyako.”—*Mahāvamsa. I, 62.*
2. “ Annado balado hoti ;
Vatthado hoti vaṇṇado ;
Yānado sukhado hoti ;
Dīpado hoti cakkhudo.
So ca sabbadado hoti
Yo dadāti upassayaṇ.”—*S. i, 32.*

3. “ Ārāmaropā vanaropā
Ye janā setukārakā,
Dhammaṭṭhā sīlasampannā
Te janā saggaḡāmino.”—*S. i*, 33.
4. “ Gopuraṭṭhā tu Damilā
Khipiṇsu vividhāyudhe,
Pakkaṇ ayogulaṇ c’ eva
Kaṭhitaṇ ca silesikaṇ.”—*Mahāvamsa XX V*, 30.
5. “ Vanacāri pure āsiṇ
Satataṇ vanakammiko,
Patthodanaṇ gaḡetvāna
Kammantaṇ aḡamās’ aḡaṇ.”—*Apa*. 376.
6. “ Atīte Bārāṇasiyaṇ Brahmaḡatte rajjaṇ kārente
Bodhisatto Kāsigaṡmake kumbhakāra-kule nibbattitvā
kumbhakāra-kammaṇ katvā putta-dāraṇ posesi.”—
178th *Jātaka*.
7. “ So araṇṇato āḡacchante mālākāre disvā thokaṇ
thokaṇ phāṇita-khaṇḡaṇ datvā uḡuṇkena pāṇiyaṇ
adāsi.”—4th *Jātaka*.
8. “ Uyyānapālo tassa madhu-makkhita-tiṇesu
paluddhabhāvaṇ ṇatvā anukkamena attānaṇ dassesī.”
—14th *Jātaka*.
9. “ Mige anto pavitṭṭhe dvāraṇ pidahiṇsu. Migo
manusse disvā kampaṡano maraṇabhaya-bhīto antoni-
vesanaṇḡaṇe ādhāvati, paridhāvati.”—*Same Jātaka*.
10. Dinakare atthaṇḡacchante nisākare ca udente
raṭṭṭhassa pālako, Buddhassa sāvako, mahārājā yāca-
kānaṇ mahādānaṇ adāsi.

New Words

Attaṅgacchanta = disappearing ; setting (down). *pr. p.*

Antonivesanaṅgaṇa = inner court ; surrounded compound. *n.*

Ayoguḷa = iron ball. *m.*

Ādhāvati = runs here and there. *v.*

Ārāma = garden. *m.*

Āsim = (I) was. *v.*

Upassaya = house. *m.*

Uyyānapāla = gardener. *m.*

Uḷunka = ladle. *m.*

Kaṭhita = boiling hot. *p.p.*

Kammanta = work. *m.*

Gopuraṭṭha = stood on the gate-tower. *adj.*

Thoka = a little ; small. *adj.*

Dāra = wife. *m.*

Dhammatṭha = righteous. *adj.*

Nisākara = moon. *m.*

Pakka = boiled : heated. *p.p.*

Patthodana = a handful of rice. *m.*

Paridhāvati = runs around. *v.*

Paluddha-bhāva = allure-ment. *m.*

Paviṭṭha = entered. *p.p.*

Posesi = he supported. *v.*

Phāṇita-khaṇḍa = a crystal of candy ; piece of jaggery. *m.*

Balada = giver of the strength. *adj.*

Yānada = giver of conveyance. *adj.*

Ropa = planter. *m.*

Vaṇṇada = giver of complexion. *adj.*

Vanakammika = worker in the forest. *m.*

Satataṃ = constantly ; always. *ad.*

Saggagāmī = one who goes to heaven. *adj.*

Saraṇa = refuge. *n.*

Sīlasampanna = virtuous ; observing the precepts. *adj.*

Silesikā = gum. *f.*

TRANSLATE INTO PALI

USING PRIMARY DERIVATIVES

1. Potters, garland-makers, carpenters, goldsmiths and other artisans lived in olden days not inside the cities but in suburbs outside them.

2. All beings, who live in land or in water, are not able to support their lives without food.

3. Those who give food, clothes and other things to the beggars, are praised by the other people living in those districts.

4. The Blessed One sat on a jewelled throne, given by the Nāga chiefs of Ceylon, when He visited the island.

5. On the next day, when the priests entered the village, they saw that the hall had not been swept, the mats had not been spread, and the drinking water had not been placed.

6. “ But now, surrounded by her children and her children’s children, she walks singing round and round the building.”—*B.T.* 479.

7. “ When Visākhā heard the word ‘ saints ’ she was greatly delighted . . . But when she came to the place where they were eating, and beheld them, she was angry with the treasurer.”—*B.T.* 465.

8. “ Long ago, Ānanda, there was a king, by name Mahā-Sudassana, a king of kings . . . lord of the four quarters of the earth, conqueror, the protector of his people.”—*L.G.B.* 217.

9. “ There they passed the day in paying honour, reverence, respect and homage to the remains of the Exalted One with dancing and hymns, and music, and with garlands and perfumes ; and in making canopies.”—*Ibid.* 229.

10. “ When he had thus spoken the venerable Ānanda said to the wanderer Subhadda : Enough, friend

Subhadda, trouble not the Tathāgata. The Exalted One is weary.”—*Ibid.* 220.

New Words

Artisan = sippī. *m.*

Building = geha ; pāsāda. *m.*

District = padesa. *m.*

Enough = alaṇ. *in.*

Goldsmith = suvaṇṇakāra. *m.*

(Had been) swept = sammajjita ; sammatṭha. *p.p.*

(Had been) spread = atthata. *p.p.*

(Had been) placed = thapita. *p.p.*

Hymn = gīta. *n.*

Jewelled throne = maṇipallaṅka. *m.*

Mat = kilaṇja. *m.*

Not able = asamattha. *adj.*

Paying honour = sakkaronta. *pr.p.*

Paying respect = mānenta. *pr.p.*

Remains (of the Exalted One) = (Tathāgata)-sarīra. *n.*

Round and round = parisamantato. *in.*

Singing = gāyanta. *pr.p.*

Thing = upakaraṇa ; bhaṇḍa. *n.*

To support = bharituṇ. *inf.*

Troubles = viheseti. *v.*

Wanderer = sañcāraka ; paribbājaka. *m.*

Weary = kilanta. *adj.*

4. PRIMARY DERIVATIVES THAT ARE INDECLINABLE

155. “ -tuṇ ” and “ -tave ” are suffixed to the roots or the bases in order to form infinitives. (-tave is employed only in verse).

(1) They are joined with an additional i to the roots ending in a and u.

(2) They are directly added to the roots ending in ā.

(3) The last consonant of some roots is assimilated to t of the suffixes.

(4) Strengthening of the first vowel sometimes takes place before these.

(1) “ -tuṇ ” with an additional i

Paca + i + tuṇ = *pacitum* (to cook).

Khāda + i + tuṇ = *khāditum* (to eat).

Hara + i + tuṇ = *haritum* (to carry).

Dhāvu + i + tuṇ = *dhāvitum* (to run).

(1) Added to the bases

Suṇa + i + tuṇ = *suṇitum* (to hear).

Bujjha + i + tuṇ = *bujjhikum* (to understand).

Jāna + i + tuṇ = *jānitum* (to know).

Chinda + i + tuṇ = *chinditum* (to cut).

(2) After the roots ending in ā

Dā + tuṇ = *dātum* (to give).

Pā + tuṇ = *pātum* (to drink).

Thā + tuṇ = *thātum* (to stand).

Ñā + tuṇ = *ñātum* (to know).

Yā + tuṇ = *yātum* (to go).

Root **kara** becomes **kā** before these ; then it is treated as a root ending in ā.

Kā + tuṇ = *kātum* (to do).

Kā + tava = *kātave* (to do).

(3) Where assimilation occurs and the radical vowel is strengthened :

Kara + tuṇ = *kattum* (to do).

Chida + tuṇ = *chettum* (to cut).

Bhuja + tuṇ = *bhottum* (to eat ; to enjoy).

Pada + tuṇ = *pattum* (to arrive or attain).

Hara + tuṇ = *hattum* (to carry).

Vada + tuṇ = *vattum* (to say).

Gamu + tuṇ = *gantum* (to go).

Labha + tuṇ = *laddhum* (to get).

Budha + tuṇ = *boddhum* (to perceive).

In the last two examples both **bh + t** and **dh + t** have become **ddh**.

(4) Where “t” is not doubled and strengthening of the vowel takes place :

Nī + tuṇ = *netum* (to lead or carry).

Ji + tuṇ = *jetum* (to conquer).

Su + tuṇ = *sotum* (to hear).

Hū + tuṇ = *hotum* (to be or become).

156. To the causal bases, and the bases of the seventh conjugation, ending in **a**, these suffixes are joined with the help of an **i**. They are directly added to those bases ending in **e**.

Causal bases

Kāre + tuṇ = *kāretum*.

Kāraya + i + tuṇ = *kārayitum* (to cause to do).

Mārāpe + tuṇ = *mārāpetum*.

Mārāpaya + i + tuṇ = *mārāpayitum* (to cause to kill).

Gāhe + tuṇ = *gāhetum*.

Gāhāpaya + i + tuṇ = *gāhāpayitum* (to cause to take).

Bases of the Seventh Conjugation

Core + tuṇ = *coretum*.

Coraya + i + tuṇ = *corayitum* (to steal).

Pāle + tuṇ = *pāletum*.

Palaya + i + tuṇ = *pālayitum* (to protect or govern).

Dese + tuṇ = *desetum*.

Desaya + i + tuṇ = *desayitum* (to preach).

157. Indeclinable active past participles—or gerunds or absolutives, according to some modern grammarians—are formed with the suffixes -tvā, -tvāna, -tūna, -ya and -tya.

(1) These may be joined to the roots or bases by means of a connecting i.

(2) Sometimes the last consonant of the root is dropped before these.

(3) The final long vowel of a root is sometimes shortened or strengthened before these.

(4) T of the suffixes is dropped or changed together with the last consonant of the root in a few cases.

(1) Joined to the roots by means of i :

PacA + i + tvā = *pacitvā* (having cooked).

KarA + i + tvāna = *karitvāna* (having done).

VandA + i + tūna = *vanditūna* (having bowed down).

(1) Joined to the bases :

BhuñjA + i + tvā = *bhuñjitrā* = (having eaten).

SayA + i + tvāna = *sayitrāna* (having slept).

SuṇA + i + tūna = *suṇitūna* (having heard).

JahA + i + tvā = *jahitrā* (having abandoned).

(2) Where the last consonant is dropped :

KarA + tvā = *katvā* (having done).

HanA + tvā = *hatvā* (having killed).

Bhuja + tvā = *butvā* (having eaten).

PaḍA + tvā = *patvā* (having come or arrived).

CaḥA + tvā = *catvā* (having abandoned).

ChidA + tvā = *chetvā* (having cut or broken).

BhidA + tvā = *bhetvā* (having broken or opened).

(3) Final vowel shortened or strengthened :

Dā + tvā = *datvā* (having given).

Nī + tvā = *netvā* (having carried).

Hū + tvā = *hutvā* (having been).

Ñā + tvā = *ñatvā* (having known).

Thā + tvā = *thatvā* (having stood or stayed).

(4) T of the suffix is dropped or changed :

Disa + tvā = *disvā* (having seen).

Labha + tvā = *laddhā* (having got).

(5) Where nothing but the elision of the final vowel of the root has taken place :

Hana + tvā = *hantvā* (having killed).

Mana + tvā = *mantvā* (having thought).

Nī + tvā = *nītvā* (having carried).

Yā + tvā = *yātvā* (having gone).

Pā + tvā = *pātvā* (having drunk).

In gamU + tvā = *gantvā* (having gone) m is changed to n.

158. -ya is assimilated, in many cases, to the last consonant of the root ; it is directly added to the roots ending in a long vowel.

(1) Directly added :

Ā + dā + ya = *ādāya* (having taken).

Pa + hā + ya = *pahāya* (having abandoned).

Ā + nī + ya = *ānīya* (having brought).

Ā + ñā + ya = *aññāya* (having known).

(2) Assimilated with the preceding consonant :

Ā + gamU + ya = *āgamya* = *āgamma* (having come).

Ni + sada + ya = *nisadya* = *nisajja* (having sat).

$\bar{A} + \text{kamU} + \text{ya} = \text{akkamya} = \text{akkamma}$ (having trodden).

$\text{U} + \text{pada} + \text{ya} = \text{uppadya} = \text{uppajja}$ (having been born or arisen).

$\text{Upa} + \text{labha} + \text{ya} = \text{upalabbhya} = \text{upalabbha}$ (having got).

$\text{Pa} + \text{mada} + \text{ya} = \text{pamadya} = \text{pamajja}$ (having delayed ; being negligent).

$\bar{A} + \text{rabha} + \text{ya} = \bar{\text{a}}\text{rabhya} = \bar{\text{a}}\text{rabbha}$ (having begun ; on account of : concerning).

$\text{Pa} + \text{visa} + \text{ya} = \text{pavisya} = \text{parissa}$ (having entered).

$\text{Vi} + \text{bhaja} + \text{ya} = \text{vibhajya} = \text{vibhajja}$ (having divided).

(3) **-y is interchanged with the last consonant if the latter is “ h ” :**

$\bar{A} + \text{ruha} + \text{ya} = \bar{\text{a}}\text{ruhya} = \bar{\text{a}}\text{ruyha}$ (having ascended).

$\text{Ga} + \text{ha} + \text{ya} = \text{gahya} = \text{gayha}$ (having taken).

$\text{Sa} + \text{muh} + \text{ya} = \text{sammuhya} = \text{sammuyha}$ (having forgotten).

$\text{Pa} + \text{gaha} + \text{ya} = \text{paggahya} = \text{paggayha}$ (having raised or held up).

(4) Sometimes -y is reduplicated :

$\text{Vi} + \text{nī} + \text{ya} = \text{vineyya}$ (having removed).

$\text{Vi} + \text{ci} + \text{ya} = \text{viceyya}$ (having considered).

159. -tya is always changed to cca together or without the last consonant of the root.

$\text{Upa} + \text{hana} + \text{tya} = \text{upahacca}$ (having vexed).

$\bar{A} + \text{hana} + \text{tya} = \bar{\text{a}}\text{hacca}$ (having knocked or struck).

$\text{Pa} + \text{ti} + \text{i (to go or know)} + \text{tya} = \text{paticca}$ (following upon ; on account of).

Anu + vīda + tya = *anuvicca* (having known or considered).

Ava + i + tya = *avecca* (having understood).

Upa + i + tya = *upecca* (having come near).

Ni + pada + tya = *nipacca* (having bowed down).

Ni + hana + tya = *nihacca* (having knocked down).

San + kara + tya = *sakkacca* (carefully; respectfully).

Vi + vica + tya = *viricca* (having separated).

Exercise 26

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. “Raññā pana vandite Bhagavantaṃ avanditvā
ṭhātuṃ samattho nāma eko pi Sākiyo nāhosi.”—*J. Nidāna*.

2. Rājā saṃvigga-hadayo hatthena sāṭakaṃ saṇṭha-
pento turita-turitaṃ nikkhamitvā vegena gantvā Bhaga-
vato purato ṭhatvā āha : . . . Kiṃ ettakānaṃ bhikkūnaṃ
na sakkā bhattaṃ laddhun ti saññaṃ karitthā ? ti.”
—*Ibid.*

3. “Andha-bāla-pitaṇṇaṃ nissāya evarūpaṃ Buddhaṃ
upasaṅkamitvā . . . dānaṃ vā dātuṃ dhammaṃ vā
sotaṃ nālatthaṃ ; aññaṃ kattabbaṃ natthi ti manam
eva pasādesi.”—*Dh. A. i, 27.*

4. “Bhikkhū tassa gharadvārena gacchantā taṃ
saddaṃ sutvā vihāraṃ gantvā Satthusantike nisinnā
evam āhaṃsu.”—*Ibid. i, 127.*

5. “Tato so tatiye vasse
Nāgindo Maṇiakkhiko
Upasaṅkamma Sambuddhaṃ
Saha saṅghaṃ nimantayi.”—*Mahāvamsa—i, 71.*

6. “ Bhūsāpetvāna nagaṇaṇ
Gantvā saṅghaṇ nimantiya,
Gharan netvāna bhojetvā
Datvā sāmaṇakaṇ bahuṇ :
Satthārā desito dhammo
Kittako ? ti apucchatha.”—*Ibid.* I. 76.
7. “ Bhavanā abhinikkhamma
Addasaṇ Lokanāyakaṇ.”—*Apa.*
8. “ Sac’ āyaṇ putto tumhe paṭicca jāto, ākāse tiṭ-
ṭhatu ; no ce patitvā maratū ti.”—*J. Kaṭṭhahāri.*
9. Vivicc’ eva kāmehi vivicca akusalehi dhammehi
paṭhamajjhānaṇ upasampajja viharati.
10. “ Sabbe saṅgamma mantetvā
Mālaṇ kubbanti Satthuno.”—*Apa.* 56.

New Words

Addasaṇ = I saw. *v.*

Andha-bāla = very foo-
lish. *adj.*; (*lit.* blindly).

Apucchatha = (he) asked.
v.

Abhinikkhamma = hav-
ing come out. *abs.*

Upasampajja = having
attained or been or-
dained. *abs.*

Upasaṅkamma = having
approached. *abs.*

Ettaka = this much. *adj.*

Evarūpa = of this sort ;
such. *adj.*

Kāma = sensual pleasure.
m.

Kittaka = how much. *adj.*

Kubbati = does. *v.*

Turita-turitam = quick-
ly. *ad.*

Nāginda = Nāga chief.
m.

Nālattham = (I) did not
get. *v.*

Nimantayī = he invited. *v.*

Nimantiya = having in-
vited. *abs.*

Bhavana = mansion. *n.*

Bhūsāpetvā = having
caused to be decorated.
abs.

Mantetvā = having con-
sulted. *abs.*

<i>Vandita</i> = worshipped. <i>p.p.</i>	<i>Saññaṃ karoti</i> = thinks. <i>v.</i>
<i>Vegena</i> = speedily. <i>ad.</i>	
<i>Saṅgama</i> = having gathered together. <i>abs.</i>	<i>Sāmaṇaka</i> = things that are suitable for the use of monks. <i>adj.</i>
<i>Santhapenta</i> = adjusting. <i>pr.p.</i>	

TRANSLATE INTO PALI

USING PRIMARY DERIVATIVES WHERE IT IS POSSIBLE

1. The farmers having ploughed the field and sowed paddy expected to have a good harvest.

2. All righteous people should make up their minds to do justice even to their enemies.

3. Having found no preceptor in that monastery, the monk approached the Master in order to obtain a topic for meditation.

4. How much money should one have to make a mansion of seven storeys.

5. Having fallen from the top of a tall tree, the lad broke his right arm, but there was none to take him to a physician.

6. I shall make a strong determination to win the hearts of my friends.

7. Calling him a fool and idiot the citizens drove him out of the capital.

8. If you cannot be good, you should at least try not to be bad.

9. Both, in this world and in the next, the sinner having suffered the results of his (evil) actions, courses through *samsāra* for a long time.

10. Leaving off doubt and increasing faith in the Exalted One practise virtues in order to attain Arahats-ship.

New Words

At least = antamaso. *ad.*

Calling (a fool) = (bālo ti) vadantā. *pr.p.*

Capital (city) = rājadhāni. *f.*

Determination, strong = adhiṭṭhāna. *n.*

Doubt = kaṅkhā ; vicikicchā. *f.*

Expects = āgameti. *v.*

Good, bad = (use here) dhammika, adhammika. *adj.*

Harvest = dhaññaphala. *n.*

Having sowed = vapitvā. *abs.*

Having suffered = anubhavitvā ; vinditvā. *abs.*

Idiot = elamūga. *m.*

Increasing = vadḍhenta. *pr.p.*

Justice = yutti. *f.*

Leaving off = (use here) vitaritvā. *abs.*

Practises = rakkhati : paṭipajjati. *v.*

Right (arm) = dakkhiṇa- (bāhu). *m.*

Righteous = dhammika. *adj.*

Should have = labhitabba. *pt.p.*

Should make up (the mind) = (cittaṃ) paṇidhi-
tabbaṃ or kātabbaṃ. *pt.p.*

Top = matthaka ; agga. *m.*

Topic for meditation = kammaṭṭhāna. *n.*

To win the hearts = manañ gahetuṃ.

VOCABULARY

PALI - ENGLISH

ABBREVIATIONS

<i>m.</i>	masculine	<i>pr.p</i>	present participle
<i>f.</i>	feminine	<i>p.p.</i>	past participle
<i>n.</i>	neuter	<i>pt.p</i>	potential participle
<i>3.</i>	of three genders	<i>abs.</i>	absolutive
<i>in.</i>	indeclinable	<i>ger.</i>	gerund
<i>adj.</i>	adjective	<i>ad.</i>	adverb
<i>v.</i>	verb	<i>int.</i>	infinitive

Akaraṇa *ger.* not doing.

Akā *v.* did.

Akkamati *v.* treads upon.

Akkamma *abs.* having trodden upon.

Akkuṭṭha *p.p.* rebuked.

Akkha *adj.* having eyes. (Only in compounds).

Akkharasamaya *m.* science of reading and writing.

Akkhāta *p.p.* told ; preached.

Agāra *n.* house.

Agga *m.* top ; end. *adj.* chief : foremost

Aggala *n.* latch ; cross-bar.

Agghīyati *v.* is esteemed.

Aṅga *n.* limb ; part.

Aṅgarakkhaka *m.* bodyguard.

Aṅgāra *m.* charcoal.

Accanta *adj.* most ; exceeding ; sheer.

Accayena *ad.* after the lapse of
Accha *m.* bear.

Acchindīyati *v.* is plundered.

Ajjatana *adj.* belonging to the present time ; modern.

Ajjhagamā *v.* he attained ; understood.

Ajjhāvasati *v.* dwells.

Ajjhokāsa *m.* open air.

Aññatara *adj.* certain.

- Aññatitthiya *m.* (persons) of other faiths.
 Aññathā *ad.* in another way.
 Aññāya *abs.* having known or understood.
 Aṭṭhakathā *f.* commentary.
 Addhateyya *m.* $2\frac{1}{2}$; three minus a half.
 Addhuḍḍha *m.* $3\frac{1}{2}$; four minus a half.
 Aṇḍaja *m.* bird; serpent.
 Ataramāna *pr.p.* being un-hurried.
 Atikaṭuka *adj.* very severe.
 Atikkanta *p.p.* far spent; gone over; elapsed.
 Atikkamati *v.* surpasses; goes beyond.
 Atikkāmeti *v.* spends (time).
 Atichatta *n.* special umbrella.
 Atimahanta *adj.* immense.
 Atirocati *v.* outshines.
 Ativisitṭha *p.p.* exquisite.
 Ativuṭṭhi *f.* excess of rain.
 Atisundara *adj.* excellent.
 Attaja *m.* son.
 Attabhāva *m.* state of a being; personality.
 Attamana *adj.* glad.
 Attha *m.* welfare; profit; meaning; setting; necessity.
 Atthaṅgama *m.* setting down.
 Atthata *p.p.* spread.
 Attharati *v.* spreads.
 Atthāya *dat. sing.* (of attha) for (the purpose of).
 Atra *ad.* here.
 Atha *in.* thereupon.
 Adinnādāna *n.* theft.
 Addhamāsa *m.* a fortnight.
 Addhā *m.* a long time; a long path, *ad.* certainly.
 Addhāna *n.* highroad.
 Adhana *adj.* poor.
 Adhikatarussāha *m.* utmost care.
 Adhigacchissa *v.* (he) would have attained.
 Adhigaccheyya *v.* (he) would attain or get.
 Adhiṭṭhāti *v.* resolves; determines.
 Adhiṭṭhāna *ger.* determination.
 Adhipati *m.* master; superior.
 Adhirāja *m.* emperor.
 Adhivasati *v.* lives.
 Adhivāsanā *f.* assent; endurance.
 Anagāriya *n.* homelessness.
 Anattamana *adj.* displeased; irritated.
 Ananucchavika *adj.* inappropriate.
 Anapāyinī *f.* which does not leave; not deserting.
 Anariya *adj.* ignoble.
 Anasana *n.* abstinence from food; fasting.
 Anāgata *m.* future time. *adj.* future.
 Anātha *adj.* destitute.
 Anicca *adj.* impermanent.

Anukaraṇa *ger.* imitation.

Anukkama *m.* order.

Anukkamati *v.* follows.

Anukkamena *ad.* by degrees ;
in order. \

Anugata *p.p.* followed by.

Anugantuṃ *inf.* to accompany.

Anuggaha *m.* help.

Anucchavika *adj.* suitable ; fit.

Anuññāta *p.p.* allowed.

Anutappati *v.* repents.

Anudita *p.p.* not risen.

Anudisā *f.* intermediate quar-
ter.

Anupaddava *adj.* free from
danger.

Anupubbena *ad.* in regular
order ; by degrees ; in due
course.

Anuppatta *p.p.* arrived ; at-
tained.

Anuppadiyamāna *pr.p.* being
given.

Anuppabandha *m.* recurring
series.

Anubandhati *v.* chases.

Anubhavanta *pr.p.* suffering ;
enjoying.

Anumati *f.* assent ; approval.

Anuyuñjati *v.* gives oneself up
to ; practises.

Anuvattitabba *pt.p.* should be
obeyed.

Anuvassaṃ *ad.* year by year ;
annually.

Anuvādeti *v.* translates.

Anuvicca *abs.* having consi-
dered.

Anuvitakketi *v.* ponders.

Anusaya *m.* predisposition.

Anusāsati *v.* advises ; admo-
nishes.

Anusāsana *ger.* admonition.

Anussarati *v.* remembers.

Anussaranta *pr.p.* remember-
ing.

Anūhata *p.p.* not destroyed.

Aneka *adj.* many.

Anta *m.* end.

Antaradhāyati *v.* disappears.

Antarahita *p.p.* disappeared.

Antarāya *m.* danger.

Antare *loc.* among.

Antima *adj.* final.

Antogāma *n.* inner village.

Antovassa *n.* (time within)
the rainy season.

Anvaddhamāsaṃ *ad.* once a
fortnight.

Anveti *v.* follows.

Apakāra *m.* injury ; mischief.

Apakkanta *p.p.* gone away.

Apakkamati *v.* deviates.

Apagacchati *v.* moves off ;
departs.

Apagata *p.p.* removed.

Apaciti *f.* reverence.

Apacināti *v.* diminishes ; makes
less.

Apadatā *f.* feetlessness.

Apanīta *p.p.* removed.

Aparabhāge *loc.* afterwards.
 Aparādha *m.* crime.
 Apākaṭa *adj.* unknown.
 Api *in.* even ; also.
 Apidhāna *n.* lid.
 Apeti *v.* moves aside.
 Appaka *adj.* few (in quantity).
 Appaṭipuggala *adj.* unrivalled.
 Appatīta *p.p.* vexed.
 Appassuta *adj.* ignorant.
 Appoṭhenta *pr.p.* clapping hands.
 Abbuda *m.* contention ; (*lit.* tumour).
 Abbūḷha *p.p.* drawn out ; removed.
 Abbha *n.* cloud.
 Abbhañjita *p.p.* annointed.
 Abbhantara *n.* inner part.
 Abbhācikkhana *n.* slandering.
 Abbhuggantvā *abs.* having jumped up.
 Abbhuyyāti *v.* marches against.
 Abbhokāsa *m.* open air.
 Abhavi *v.* became ; was.
 Abhavissā *v.* (he) would have been.
 Abhikkantatara *adj.* more brilliant.
 Abhikkamati *v.* proceeds.
 Abhijjhālu *adj.* covetous.
 Abhiññāta *p.p.* distinguished : well-known.
 Abhiṇhaṇ *ad.* often ; not seldom.
 Abhitthavati *v.* applauds.

Abhitthuta *p.p.* praised.
 Abhitthunāti *v.* praises.
 Abhidhamma *m.* special doctrine.
 Abhidhāvati *v.* runs against.
 Abhinandati *v.* finds pleasure in ; rejoices ; approves of.
 Abhinikkhamati *v.* leaves (the household life) ; renounces.
 Abhinīharati *v.* brings forth.
 Abhinīhāra *m.* aspiration.
 Abhipīlita *p.p.* oppressed ; ailing.
 Abhimukha *adj.* facing : opposite. *n.* presence.
 Abhiramati *v.* enjoys.
 Abhirati *f.* delight.
 Abhiramanta *pr.p.* enjoying.
 Abhirūpa *adj.* handsome.
 Abhirūhana *ger.* ascending ; mounting ; embarking.
 Abhivaḍḍhati *v.* increases.
 Abhivādeti *v.* salutes ; bows down.
 Abhisambujjhati *v.* attains the perfect knowledge.
 Abhisambodhi *f.* perfect knowledge.
 Amātāpitika *adj.* orphan.
 Ambho *in.* (a particle used in addressing equals).
 Aya *m.n.* iron.
 Ayopelā *f.* iron-safe.
 Ayya *m.* lord ; noble person.
 Ara *n.* spoke.
 Araha *adj.* worthy.

Arahatta *n.* the highest stage of the Path ; sainthood.

Arahanta *m.* saint.

Ariya *m.* noble person ; one who has attained the Path.

Ariyasacca *n.* Noble Truth.

Aroga *adj.* healthy.

Ālattha *v.* (he) got.

Alabbhaneyya *adj.* unobtainable.

Alaṇ *in.* enough.

Allīna *adj.* clinging.

Avajānāti *v.* despises.

Avatthā *f.* occasion.

Avamāneti *v.* despises.

Avarodhaka *m.* besieger.

Avasarati *v.* comes to ; arrives at ; enters.

Avasiṭṭha *p.p.* remaining ; left over.

Avasitta *p.p.* besprinkled.

Avaharati *v.* steals.

Avasira *adj.* head downward ; headlong.

Avāpurīyati *v.* is opened.

Avidita *p.p.* unknown.

Avidūra *adj.* near.

Avisesaṇ *adj.* alike.

Avecca *abs.* having understood.

Avera *m.* friendliness. *adj.* benevolent.

Asakkonta *pr.p.* unable.

Asakkhi *v.* he was able.

Asaṅkheyya *adj.* innumerable.

Asappurisa *m.* wicked person.

Asi *v.* (thou) art.

Asuci *m.* dirt ; excreta. *adj.* impure.

Asnāti *v.* eats.

Assattha *m.* fig tree.

Assabhaṇḍaka *n.* horse-trappings. *m.* a groom.

Assama *m.* hermitage.

Assasālā *f.* stable.

Assāda *m.* taste ; enjoyment.

Assāsa *m.* consolation ; breathing in.

Assosi *v.* he heard.

Ahata *p.p.* new ; (*lit.* not spoiled or soiled).

Ahāsi *v.* carried ; took by force.

Ahosi *v.* he was.

Ākaṅkhamāna *pr.p.* desiring ; wishing.

Ākiṇṇa *p.p.* full of ; scattered with.

Ākirati *v.* scatters over.

Ākiranta *pr.p.* pouring.

Ākoṭeti *v.* knocks on or at.

Āgacchanta *pr.p.* coming.

Āgata *p.p.* come. *ger.* coming.

Āgantuka *m.* stranger.

Āgantukāma *adj.* willing to come.

Āgamana *ger.* arrival.

Āgameti *v.* expects.

Ācariya *m.* teacher.

Ācikkhati *v.* says ; informs.

Āṇatta *p.p.* bidden.

Āṇā *f.* command.

Āṇāpeti *v.* bids.

Ātapa *m.* heat of the sun.

Ādāya *abs.* having taken.

Ādi *m.* beginning. *in.* et cetera ;
(*lit.* beginning with).

Āditta *p.p.* ablaze.

Ādhāvati *v.* runs here and there.

Āhipacca *n.* lordship ; domination.

Ānantarika *adj.* immediately following.

Āniya *abs.* having brought.

Ānubhāva *m.* power.

Āpānamaṇḍala *n.* drinking or banqueting hall.

Āpāyika *adj.* pertaining to hell.

Ābādha *m.* sickness.

Ābharāṇa *n.* ornament.

Āmanteti *v.* calls ; addresses.

Āyatana *n.* sphere of sense.

Āyasmantu *adj.* venerable ;
(*lit.* having a long life).

Āraddha *p.p.* begun.

Ārabbha *abs.* having begun.

Ārāma *m.* garden.

Ārūḷha *p.p.* ascended ; embarked.

Ārogya *n.* health.

Ārocetabba *pt.p.* should be informed.

Āroceti *v.* announces.

Ārohana *ger.* ascending.

Ālinda *m.* terrace.

Āvasathāgāra *n.* resthouse.

Āvahāti *v.* brings.

Āvāheti *v.* brings a woman in marriage.

Āvuṇāti *v.* fixes on to ; strings.

Āvuso *in. voc.* brethren.

Āsanna *adj.* near.

Āsaya *m.* abode.

Āsiñcati *v.* sprinkles ; pours.

Āsiñcanta *pr.p.* sprinkling ; pouring.

Āsīna *p.p.* seated.

Āha *v.* said ; told.

Āhacca *abs.* having struck.

Āharitabba *pt.p.* should be brought.

Āharāpeti *v.* causes to bring.

Icchati *v.* wishes.

Icchanta *pr.p.* wishing ; desiring.

Icchita *p.p.* wanted.

Itṭha *adj.* agreeable.

Īṇa *n.* debt.

Iti *in.* thus.

Itthaṇ *in.* thus.

Iddhibala *n.* supernatural power.

Iddhimantu *adj.* possessed of supernatural power.

Indriya *n.* sense.

Iha *in.* here.

Ukkā *f.* torch ; meteor.

Ukkāsitvā *abs.* having coughed.

Ukkujjeti *v.* turns upward.

Ukkhipati *v.* raises ; throws up

Uggaṇhāpeti *v.* teaches.

Uggaṇhitukāma *adj.* willing to learn.

Ugghoseti *v.* shouts out.

Uccināti *v.* selects.

Ucchindati *v.* cuts off ; breaks up ; destroys.

Uju *adj.* straight ; honest.

Uṭṭhahati *v.* rises ; stands up.

Uṭṭhāya *abs.* having risen.

Utugūṇa *m.* climate.

Uttama *adj.* noble ; highest ; greatest.

Uttamaṅga *m.* head ; (*lit.* the highest limb).

Uttaritara *adj.* higher ; nobler.

Uttariṇ *ad.* further.

Udapādi *v.* it arose.

Udaya *m.* increase ; rise.

Udariya *n.* undigested food (in the stomach).

Uddhapāda *adj.* feet upward.

Uddhaṇ *ad.* zenith.

Upakāra *m.* help.

Upakkama *m.* means ; expedience.

Upakkamati *v.* strives.

Upakkiliṭṭha *p.p.* dirty.

Upagacchati *v.* reaches.

Upacināti *v.* collects ; gathers.

Upajjhāya *m.* preceptor.

Upaṭṭhāka *m.* servitor.

Upaṭṭhāna *n.* attending ; nursing.

Upaṭṭhita *p.p.* approached ; attended.

Upatthambheti *v.* supports ; helps.

Upaddava *m.* danger ; harm.

Upanagara *n.* suburb.

Upanayhati *v.* wraps in.

Upanisīdati *v.* sits near.

Upanissāya *abs.* depending on.

Upanīta *p.p.* represented ; presented to.

Upanīyati *v.* is brought near.

Upaparikkhanta *pr.p.* enquiring ; inspecting.

Upamāna *n.* comparison.

Upari *in.* over ; overhead.

Upalabbha *abs.* having got.

Upalimpeti *v.* bedaubes ; smears.

Upavāda *m.* blaming.

Upasaṅkanta *p.p.* approached.

Upasaṅkamanta *pr.p.* approaching.

Upasaṅkamitvā *abs.* drawing near.

Upasampadā *f.* acquiring ; accomplishment ; higher ordination.

Upasevanā *f.* pursuit.

Upassaya *m.* abode ; dwelling.

Upasevati *v.* associates ; takes (medicine).

Upahacca *abs.* having vexed.

Upāgāmi *v.* approached ; came.

Upāsaka *m.* layman ; devotee.

Upāsikā *f.* female devotee ; laywoman.

Upāhana *m.* sandals.

Upecca *abs.* having approached.

- Upasathakamma *n.* observance of 8 precepts.
 Uppajja *abs.* having been born.
 Uppajjissa *v.* (he) would have been born.
 Uppanna *p.p.* born; arisen.
 Uppādita *p.p.* produced; raised.
 Ubbigga *p.p.* agitated.
 Ubhayathā *ad.* in both ways.
 Ummagga *m.* tunnel; wrong path.
 Uyyāna *n.* park; garden.
 Uyyojeti *v.* sends away.
 Ura *m.n.* breast.
 Uraga *m.* serpent.
 Ussava *m.* festival.
 Ussahati *v.* endeavours; attempts; strives.
 Ussahanta *pr.p.* trying.
 Ussāpeti *v.* raises.
 Ussāraṇā *f.* causing to move back.
 Uluṅka *m.* ladle.
 Ekaka *adj.* lonely; single.
 Ekakkhattuṇ *ad.* once.
 Ekakkhika *adj.* one-eyed.
 Ekacca *adj.* some.
 Ekadhā *ad.* in one way.
 Ekamantaṇ *ad.* aside.
 Ekaṇsena *ad.* in all probability.
 Ekibhāva *m.* unity.
 Ekeka *adj.* one by one; each.
 Ettaka *adj.* this much.
 Eva *in.* only.
 Evam eva *in.* just so.
 Evarūpa *adj.* of this sort.
 Evaṇ *in.* thus; as follows.
 Eḷamūga *m.* idiot.
 Okāsa *m.* place; room; space.
 Okirati *v.* strews; scatters.
 Okirāpeti *v.* causes to scatter.
 Okkamati *v.* goes down into; falls into (sleep, etc.).
 Ogha *m.* torrent.
 Oja *m.n.* splendour; sap.
 Ojavantu *adj.* rich in sap; nourishing.
 Otaranta *pr.p.* getting down.
 Otāra *m.* chance; slip; fault.
 Odhi *m.* limit.
 Onamati *v.* bends down.
 Onīta *p.p.* removed from.
 Obhāsa *m.* lustre; light.
 Omuñcati *v.* takes off (shoes, etc.); unfastens.
 Orasa *adj.* self-begotten.
 Olambīyati *v.* is hung.
 Ovaraka *m.* apartment.
 Osāna *adj.* final; (osāne = finally).
 Kaṅkhā *f.* doubt.
 Kacavara *m.* refuse.
 Kacchapa *m.* turtle.
 Kañcuka *m.* mantle.
 Kaṭacchu *m.* spoon.
 Kaṭṭha *p.p.* ploughed.
 Kaṭhita *p.p.* boiling hot.
 Kaṇiṭṭha *adj.* younger; youngest.
 Katipaya *adj.* few; several.

Kattabba *pt.p.* fit to be done.

Kattun *inf.* to do.

Kathenta *pr.p.* talking ; saying.

Kanaka *n.* gold.

Kantanta *pr.p.* spinning.

Kantāra *m.* desert.

Kandanta *pr.p.* crying aloud.

Kappa *m.* aeon.

Kappeti *v.* caparisons ; cuts ; with *jīvikaṇ* = gains a livelihood.

Kama *m.* order ; method.

Kampati *v.* trembles ; shivers.

Kampamāna *pr.p.* trembling.

Kampeti *v.* shakes ; causes to flutter.

Kambala *m.n.* blanket.

Kamma *n.* action.

Kammakkhaya *m.* exhaustion of karma.

Kammaṭṭhāna *n.* topic for meditation.

Kammanta *m.* business ; work.

Karaṇḍa *m.* casket.

Karahaci *in.* perhaps ; sometimes.

Karīyati *v.* is done.

Karoti *v.* performs.

Kasana *ger.* ploughing.

Kasita *p.p.* ploughed.

Kasmā *in* why.

Kahaṇ *ad.* where.

Kahāpaṇa *m.* a gold coin (value of which was about Re. 1.50 or 2s).

Kāṇa *adj.* blind (in one eye).

Kātabba *pt.p.* fit to be done.

Kātave *inf.* to do.

Kāma *m.* sensual pleasure.

Kāmaṇ *ad.* surely ; certainly.

Kāyika *adj.* bodily.

Kāraka *m.* doer.

Kārita *p.p.* caused to be built.

Kāriya *n.* business.

Kāresi *v.* caused to do or to be built.

Kālass *eva* = early.

Kāsāva *n.* orange-coloured garment. *adj.* dyed with reddish yellow.

Kāsika *adj.* make in Kāsi (territory).

Kikī *f.* blue jay.

Kicca *n.* work ; business.

Kiñci *in.* something.

Kiṇīyati *v.* is bought.

Kittaka *adj.* how much.

Kiṇ su *in.* an interrogative particle.

Kilañja *m.* mat.

Kilanta *p.p.* weary ; fatigued.

Kuñjara *m.* elephant.

Kuṇḍikā *f.* pitcher.

Kuṇī *adj.* crooked-handed.

Kudācanaṇ *in.* sometimes.

Kuppamāna *pr.p.* being angry or irritated.

Kumuda *n.* white water-lily.

Kumbhakāra *m.* potter.

Kurumāna *pr.p.* doing.

Kulaputta *m.* clansman ; son of a respectable family.

Kulaparivaṭṭa *n.* generation.

Kusa *m.* a kind of fragrant grass.

Kusala *adj.* clever. *n.* merit.

Kūjita *p.p.* resounding with.

Kūṭa *n.* peak ; sledge hammer.

Kūpa *m.* well.

Kokila *m.* cuckoo.

Koṭṭhaka *m.* a closet ; an enclosure.

Ko ci (*indefinite pronoun*) someone.

Kosalla *n.* cleverness.

Kriyā *f.* action ; verb.

Khacita *p.p.* studded with.

Khajja *n.* hard food ; sweet-meat.

Khajjati *v.* is eaten.

Khajjopanaka *m.* fire-fly.

Khaṇa *n.* moment.

Khaṇḍa *m.* piece.

Khata *p.p.* dug ; wounded.

Khattiya *m.* warrior. *adj.* of the warrior caste.

Khanta *p.p.* forgiven.

Khandha *m.* great mass ; trunk (of a tree, etc.).

Khandhāvāra *m.* camp.

Khalu *in.* indeed.

Khāṇu *m.* stump.

Khādita *p.p.* eaten.

Khinna *p.p.* disappointed.

Khipati *v.* hurls ; casts away ; throws.

Khipanta *pr.p.* sneezing.

Khīṇa *p.p.* exhausted.

Khīrapāyāsa *m.* milk-rice.

Kheda *m.* despair.

Khepetvā *abs.* having wasted.

Gajjanta *pr.p.* roaring.

Gaṇa *m.* crowd ; sect.

Gaṇika *adj.* having a following.

Gaṇikā *f.* courtesan.

Gaṇhāti *v.* takes.

Gantabba *pt.p.* should be gone.

Ganthakāra *m.* author.

Ganthāvali *f.* literature.

Gandha *m.* odour.

Gandhodaka *n.* scented water.

Gabbha *m.* chamber ; embryo.

Gamana *ger.* going ; walking.

Gayha *pt.p.* should be taken.

Garahita *p.p.* despised.

Garukātabba *pt.p.* should be respected.

Garukata *p.p.* (being) respected.

Garugabbhā *f.* pregnant (woman).

Gahana *ger.* hold ; a grasp.

Gāmavāsī *m.* villager.

Gāmika *m.* peasant ; villager.

Gāyati *v.* sings.

Gāyanta *pr.p.* singing.

Gārava *m.* respect ; heaviness ; homage.

Gāha *ger.* hold ; taking.

Gāhaka *m.* bearer ; taker.

Gāhāpeti *v.* causes to take.

- Gimhika *adj.* belonging to or suited for summer.
- Gilāna *adj.* sick *m.* a patient.
- Gilānūpama *adj.* similar to a patient.
- Gihī *m.* layman.
- Gīta *n.* song ; singing ; hymn.
- Gutta *p.p.* protected.
- Gelañña *n.* sickness.
- Geha *m.n.* house ; building.
- Gocara *m.* food ; object ; (*lit.* a pasture).
- Gotamī *f.* a woman of the Gotama clan.
- Gopānasī *f.* roof-gable.
- Gopita *p.p.* protected.
- Gopura *n.* gate tower.
- Gopeti *v.* guards ; protects.
- Ghaṭaka *m.* small water pot.
- Ghanaṇ *ad.* thickly.
- Gharāvāsa *m.* household life.
- Ghātika *adj.* mixed with ghee.
- Ghuṭṭha *p.p.* proclaimed.
- Ca *in.* and ; also.
- Cakkamagga *m.* path of a chariot (wheel).
- Cakkaratana *n.* wheel-gem.
- Cakkavattī *m.* universal monarch.
- Cakkavāḷa *m.* rock that encircles the world.
- Cakkāyudha *n.* disc ; sceptre-javelin.
- Cajati *v.* abandons ; leaves.
- Cajīyati *v.* is avoided or left.
- Catukka *n.* a group of four ; crossing of roads.
- Catubbidha *adj.* fourfold.
- Candana *n.* sandalwood.
- Camārī *m.* yak.
- Cara *m.* spy.
- Caranta *pr.p.* walking ; travelling.
- Carita *n.* life ; living.
- Calati *v.* moves ; totters.
- Cavati *v.* passes away ; dies.
- Cāga *m.* charity. *ger.* forsaking.
- Cārikā *f.* journey ; wandering.
- Cālaniya *p.p.* could be moved.
- Cita *p.p.* collected.
- Citaka *m.* pyre.
- Citta *adj.* spotted ; variegated.
- Cintayitvā *abs.* having thought.
- Cintā *f.* thought.
- Cinteyya *pt.p.* should be thought ; thinkable.
- Ciraṇ *ad.* a long time.
- Cīvara *n.* robe (of a monk).
- Cīyati *v.* is collected.
- Cuṇṇeti *v.* powders.
- Ceta *m.n.* thought.
- Cetiya *n.* pagoda ; shrine.
- Cetiyaṅgaṇa *n.* platform around a shrine.
- Cetopasāda *m.* gratification (of heart).
- Cora *m.* robber.
- Chadḍeti *v.* throws away.
- Chaṇa *m.* festival.
- Chanda *m.n.* metrics.

Channa *p.p.* covered.
 Chavi *f.* upper skin.
 Chaḷabhiññā *f.* six forms of
 higher knowledge.
 Chaḷaṇsa *adj.* hexagonal.
 Chādeti *v.* conceals ; covers ;
 thatches with.
 Chijjati *v.* is cut or broken.
 Chettu *m.* cutter.
 Chettuṇ *inf.* to cut.
 Jaṭiya *m.* an ascetic with mat-
 ted hair.
 Jaṭila *same as* jaṭiya.
 Jaṇṇumatta *adj.* knee-deep.
 Jana *m.* a person ; people.
 Janatā *f.* populace.
 Janapada *m.* country ; territory.
 Jambudīpa *m.* India.
 Jarā *f.* decay ; old age.
 Jalanta *pr.p.* blazing ; shining.
 Jalita *p.p.* glowing.
 Java *m.* speed.
 Jahāti *v.* abandons.
 Jahāra *v.* he has left.
 Jahitvā *abs.* having left ; leav-
 ing.
 Jāta *p.p.* born ; come into
 existence.
 Jāti *f.* birth ; sort ; kind.
 Jānapadika *m.* peasant.
 Jānanta *pr.p.* knowing.
 Jāyati *v.* arises ; comes into
 existence.
 Jāyā *f.* wife.
 Jiṇṇa *p.p.* decayed.

Jita *p.p.* conquered.
 Jinanta *pr.p.* conquering.
 Jināti *v.* wins.
 Jīva *m.* life.
 Jīvikā *f.* livelihood.
 Jīvita *n.* life.
 Jeyya *pt.p.* should be con-
 quered.
 Jotanta *pr.p.* glowing.
 Jhāna *n.* trance ; meditation.
 Jhāpita *p.p.* burnt.
 Jhāma *adj.* charred.
 Jhāyati *v.* ponders ; burns.
 Ñatvā *abs.* having known.
 Ñāṇa *n.* knowledge.
 Ñātayya *pt.p.* should be known.
 Ñāti *m.* relation.
 Ñātu *m.* knower.
 Ṭhapita *p.p.* placed.
 Ṭhapetabba *pt.p.* should be
 kept.
 Ṭhapeti *v.* places ; keeps.
 Ṭhapetvā *abs.* having kept ;
 excepting ; barring.
 Ṭhātuṇ *inf.* to stand.
 Ṭhāna *n.* place ; position.
 Ḍayhati *v.* is burnt.
 Takkika *m.* logician.
 Taṇḍulika *m.* rice-merchant.
 Taṇhā *f.* lust ; thirst.
 Tato nidānaṇ *ad.* on that
 account.
 Tatta *p.p.* heated.
 Tattaka *adj.* that much ; of
 the same amount.

- Tathā *in.* just so.
 Tathāgata *m.* the Buddha (*lit.* Thus-gone).
 Tathā pi *in.* even so ; but.
 Tath 'eva *in.* likewise ; similarly.
 Tad eva = same thing.
 Tanoti *v.* extends ; expands.
 Tantavāya *m.* weaver.
 Tapa *m.n.* religious austerity.
 Tapamāna *pr.p.* shining.
 Tapassī *m.* hermit.
 Tapodhana *m.* monk (*lit.* rich in asceticism).
 Tama *m.n.* darkness.
 Tamba *m.* brass. *adj.* brown.
 Tambūla *n.* betel (leaf).
 Taya *n.* a triad.
 Taraṇīya *pt.p.* crossable.
 Taramāna *pr.p.* crossing.
 Tasmā *in.* therefore.
 Tāta *m.* son ; father.
 Tādisa *adj.* such.
 Tāpasa *m.* hermit.
 Tāpita *p.p.* heated.
 Tārakā *f.* star.
 Tārā *f.* star.
 Tālapaṇṇa *n.* palmyra leaf ; ola.
 Tāvataka *adj.* that much.
 Tika *n.* a triad.
 Titti *f.* satisfaction.
 Titthiya *m.* heretical teacher. *adj.* heretical.
 Tipiṭakapāli *f.* the Buddhist Canon (having three baskets or portions).
 Tutṭha *p.p.* glad.
 Tuṇhī *in.* silent.
 Tutta *n.* a pike for guiding elephants.
 Turitaṇ *ad.* quickly.
 Turiya (-bhaṇḍa) *n.* musical instrument.
 Teja *m.n.* heat.
 Tejassī *m.* brilliant.
 Temeti *v.* makes wet.
 Tela *n.* oil.
 Telika *m.* dealer in oil.
 Thanapa *m.* infant.
 Thala *n.* land.
 Thalaja *adj.* born on the land.
 Thāma *m.* strength.
 Thuti *f.* praise.
 Thūla *adj.* gross.
 Thera *m.* elder (monk).
 Thoka *adj.* a little ; few.
 Thomenta *pr.p.* praising.
 Dakkhiṇa *adj.* southern ; right (side).
 Daṭṭhaya *pt.p.* should be seen.
 Daḍḍha *p.p.* burnt.
 Daṇḍadīpikā *f.* torch.
 Daṇḍika *adj.* having a stick.
 Danta *p.p.* subdued.
 Dantakaṭṭha *n.* tooth-brush ; a stick to clean teeth with.
 Damiḷa *adj.* Tamil.
 Dameti *v.* subdues.
 Dayā *f.* kindness.

Dayālu *adj.* compassionate.

Dassana *ger.* sight ; seeing.

Dasseti *v.* shows.

Dassenta *pr.p.* showing.

Dahara *adj.* young.

Daḥha *adj.* tight ; firm.

Daḷidda *adj.* poor.

Dānapati *m.* liberal donor.

Dāyaka *m.* donor ; giver.

Dāyāda *m.* inheritance.

Dāra *m.* wife.

Dāraka *m.* child.

Dāliddiya *n.* poverty.

Dāru *n.* wood.

Dārumaya *adj.* wooden.

Diguṇa *adj.* twofold.

Dija *m.* bird ; a brahmin.

Dijagaṇa *m.* flock of birds.

Diṭṭha *p.p.* seen

Dinakara *m.* sun.

Dibba *adj.* divine ; heavenly ;
celestial.

Dibbati *v.* plays.

Diyaddha *m.* $1\frac{1}{2}$; two minus a
half.

Dissanta *pr.p.* appearing.

Digharatta *n.* a long time.

Dīna *adj.* (*p.p.*) mean ; miser-
able.

Dukkara *adj.* difficult.

Dukkhita *p.p.* miserable.

Duggandha *m.* bad smell.

Duṭṭa *p.p.* corrupted ; wicked.

Duddasa *adj.* difficult to see.

Duddha *n.* milk. *p.p.* milked.

Dubbanna *adj.* ugly.

Dubbala *adj.* feeble.

Dubbalya *n.* feebleness.

Dubbinīta *p.p.* ill-trained.

Duma *m.* tree.

Durakkhāta *p.p.* badly preach-
ed.

Dullabha *adj.* rare.

Duvidha *adj.* of two kinds.

Dussa *n.* clothe.

Dussati *v.* vexes.

Dussīla *adj.* of bad character.

Dūta *m.* envoy ; messenger.

Dūrato *in.* from afar.

Dūsita *p.p.* corrupted.

Deyya *pt.p.* (thing) that should
be given.

Deva *m.* god ; sire.

Devadūta *m.* heavenly messen-
ger.

Devāsika *adj.* daily.

Devāyatana *n.* temple (dedi-
cated to a deity).

Desanā *f.* discourse.

Desenta *pr.p.* preaching.

Deha *m.n.* body.

Dovārika *m.* gate-keeper.

Dosa *m.* fault ; misdeed ; anger.

Dohaḷa *m.* longing of a preg-
nant woman.

Dvaya *n.* a pair.

Dvika *n.* a pair.

Dvikkhattuṇ *ad.* twice.

Dhaja *m.* streamer ; banner.

Dahajālu *adj.* full of streamers.

Dhaññaphala *n.* harvest.
 Dhanuggaha *m.* archer.
 Dhamma *m.* Norm.
 Dhammakathika *m.* preacher
 of the Norm.
 Dhammacakkhu *n.* eye of
 wisdom.
 Dhammatṭha *adj.* righteous.
 Dhammarāja *m.* king of right-
 eousness.
 Dhammāsana *n.* pulpit.
 Dhammika *adj.* righteous.
 Dhaṅsati *v.* falls from ; sinks
 down.
 Dhātu *f.* relic ; element.
 Dhārā *f.* blade (of a weapon) ;
 torrent.
 Dhārenta *pr.p.* bearing.
 Dhunāti *v.* shakes ; destroys.
 Dhuvan *ad.* sure ; surely.
 Dhovana *ger.* washing.
 Nagara *n.* town ; city.
 Nagaravāsī *m.* citizen.
 Nagga *adj.* naked.
 Naṅgala *n.* plough.
 Naṅguṭṭha *n.* tail.
 Nacca *n.* dance.
 Naccati *v.* dances.
 Natṭha *p.p.* lost.
 Nandana *ger.* rejoicing.
 Nabha *m.n.* sky.
 Namassaniya *pt.p.* should be
 worshipped.
 Namassamāna *pr.p.* worship-
 ping.
 Nava *adj.* fresh.

Navakathā *f.* novel.
 Nahuta *n.* ten thousand.
 Nāgara *m.* citizen. *adj.* belong-
 ing to a city.
 Nāṭakitthī *f.* dancing girl.
 Nāgarika *m.* townsman. *adj.*
 belonging to a town.
 Nāṭikā *f.* actress.
 Nātha *m.* lord. *adj.* able.
 Nānappakāra *adj.* various ; of
 different kinds.
 Nānā *in.* various.
 Nānāvanna *adj.* of various
 colours ; multi-coloured.
 Nābhi *f.* nave ; hub.
 Nāyaka *m.* leader.
 Nāvika *m.* sailor.
 Nāvikī *f.* woman sailor.
 Nikāya *m.* sect ; herd ; flock.
 Nikkujjita *p.p.* turned down-
 ward.
 Nikkhamati *v.* departs ; goes
 out.
 Nikkhami *v.* he set forth ; depart-
 ed.
 Nikkhitta *p.p.* placed ; kept.
 Nikhaṇīyati *v.* is buried.
 Nikhāta *p.p.* dug out.
 Nikhila *adj.* whole.
 Nikhilavijjālaya *m.* university.
 Nigacchati *v.* undergoes.
 Nigaṇṭha *m.* naked ascetic.
 Niggata *p.p.* departed.
 Nigrodha *m.* banyan tree.
 Nicaya *m.* heaping up.
 Nidahita *p.p.* deposited.

Nidhīyati *v.* is deposited.

Nindati *v.* despises.

Nipanna *p.p.* lying down.

Nipuna *adj.* skilful.

Nipphanna *p.p.* made ; conditioned.

Nibaddhaṇ *adj.* always.

Nibbatta *p.p.* born ; arisen.

Nibbattati *v.* is born ; comes into existence.

Nibbatteti *v.* produces.

Nibbāṇa *n.* the *summum bonum* of the Buddhists.

Nibbindati *v.* becomes disgusted.

Nibbuta *p.p.* tranquilised ; peaceful.

Nimanteti *v.* invites.

Nimittapāṭhaka *m.* sooth-sayer.

Nimmala *adj.* stainless.

Nimmita *p.p.* created.

Nimmināti *v.* creates.

Niyāmita *p.p.* allotted.

Niyāmeti *v.* assigns.

Niyojati *v.* commissions.

Niyyati *v.* is led.

Niyyāti *v.* goes out.

Niyyānika *adj.* leading to (salvation).

Niraya *m.* hell.

Niravasesa *adj.* entire.

Niruttara *adj.* unparalleled ; making no reply.

Niroga *adj.* healthy.

Nivattha *p.p.* clad.

Nivāretuṇ *inf.* to avoid ; to stop.

Nivāsāpetuṇ *inf.* to cause to be robed.

Nivāseti *v.* wears ; puts on a dress.

Nivāsetvā *abs.* having clad or robed (oneself).

Nivedeti *v.* informs.

Nivesana *n.* house ; lodging.

Nisajja *abs.* having sat.

Nisākara *m.* moon.

Nisinnaka *adj.* sitting.

Nissāya *in.* on account of ; concerning ; depending on.

Nissita *p.p.* connected with.

Nissitaka *adj.* dependent.

Nissenī *f.* ladder.

Nihacca *abs.* having knocked down.

Nīca *adj.* inferior.

Nītigantha *m.* law-book.

Nīyati *v.* is carried.

Nīla *adj.* blue ; dyed with blue.

Nīvaraṇa *n.* hindrance (to the progress of mind).

Nīharitabba *pt.p.* should be taken out or ejected.

Nīharitvā *abs.* having ejected.

Nūnaṇ *in.* certainly.

N'eka *adj.* many.

Netvā *abs.* having carried.

Nepuñña *n.* skill.

Nemi *f.* tyre.

Neyya *pt.p.* should be carried or understood.

Nerayika *adj.* born in or doomed to hell.

No *ce in.* else ; if not.

Nhāta *p.p.* bathed.

Pakāseti *v.* declares ; proclaims ; expresses.

Pakāsetuṇ *inf.* to manifest ; to declare.

Pakka *p.p.* boiled, heated ; ripe.

Pakkanta *p.p.* gone.

Pakkāmi *v.* went away.

Pakkosāpeti *v.* sends for.

Pakkositvā *abs.* having called near.

Pakkhālet *v.* washes ; rinses.

Pakkhipati *v.* puts in.

Paggharati *v.* oozes.

Paṅkaja *n.* lotus.

Paccassosi *v.* replied.

Paccakkhaṇ *ad.* face to face ; directly.

Paccantima *adj.* remote.

Paccāgacchati *v.* comes back.

Paccājāta *p.p.* born.

Paccuggamana *n.* going forth to meet.

Paccuṭṭheti *v.* rises from a seat.

Paccupaṭṭhāpeti *v.* regains (memory).

Pacchato *in.* behind.

Pacchima *adj.* western ; last.

Pajānāti *v.* knows clearly.

Pañcadasī *f.* 15th day of the month.

Pañña *adj.* wise.

Paññāpetabba *pt.p.* should be prepared.

Paññatta *p.p.* prepared ; laid down (rules, etc.)

Paññāvuddhi *f.* increase of wisdom.

Pañha 3. question.

Patākā *f.* flag.

Paṭikkamati *v.* retires ; goes back.

Paṭikkūla *adj.* disgusting.

Paṭikkhipati *v.* refuses.

Paṭikkhipana *ger.* refusal.

Paṭigaṇhāti *v.* accepts.

Paṭicca *in.* on account of.

Paṭicchanna *p.p.* covered with ; concealed.

Paṭicchāpesi *v.* handed over.

Paṭijāni *v.* promised.

Paṭiññā *f.* consent ; promise.

Paṭinissajjati *v.* gives up.

Paṭinivattati *v.* returns ; comes back.

Paṭipajjati *v.* practises.

Paṭipucchati *v.* asks again.

Paṭibhāti *v.* comes to one's mind.

Paṭiyatta *p.p.* prepared ; made ready.

Paṭiyādeti *v.* prepares.

Paṭirāja *m.* hostile king.

Paṭiladdhuṇ *inf.* to attain.

Paṭilabhati *v.* regains, attains.

Paṭivacana *n.* reply.

Paṭivedeti *v.* informs.

Paṭivedha *m.* attainment ; insight.

Paṭisaṅkharoti *v.* repairs.

Paṭisallīna *p.p.* gone into solitude.

Paṭisāmeti *v.* puts in order.

Paṭihata *p.p.* knocked against.

Paṭṭhāya *in.* beginning from ; since.

Paṭhiyati *v.* is read.

Paṇidahati *v.* longs for ; aspires to.

Paṇīta *adj.* delicious ; excellent.

Paṇḍicca *n.* erudition.

Paṇḍitācariya *m.* professor.

Pattharati *v.* spreads.

Patthitaṭṭhāna *n.* destination.

Pathika *m.* traveller.

Padakkhiṇā *f.* circum-ambulation.

Padaso *in.* word by word.

Padika *m.* pedestrian.

Paduṭṭha *p.p.* corrupt.

Padesa *m.* district ; province.

Padhaṅsiya *adj.* able to be violated.

Padhāna *adj.* chief ; foremost.

Panti *f.* line.

Payojayati *v.* makes use of ; employs ; engages.

Payojayissā *v.* had (he) engaged or employed.

Parakkama *m.* effort.

Parakkamati *v.* strives ; endeavours.

Paraṇ *ad.* after.

Paraloka *m.* other world.

Parājeti *v.* vanquishes.

Parābhava *m.* disgrace ; ruin.

Parāmasati *v.* touches ; deals with.

Parikkhitta *p.p.* surrounded.

Parikkhīṇa *p.p.* exhausted.

Parikkhepa *m.* encircling ; surrounding.

Paricarati *v.* serves ; attends on.

Paricāraka *m.* attendant.

Paricārikā *f.* maid.

Pariccajati *v.* abandons.

Paricchindati *v.* marks out.

Parijānāti *v.* knows perfectly.

Paridahanta *pr.p.* wearing ; clothing.

Paridevamāna *pr.p.* weeping.

Paridhāvati *v.* runs around.

Paridhāvana *ger.* running around.

Parinibbāti *v.* finally passes away.

Parinibbāna *n.* final passing away.

Paripunṇa *p.p.* completely filled ; full to the brim.

Paripūra *adj.* complete.

Paribbaya *m.* expense ; cost ; provision.

Paribbājaka *m.* wandering ascetic.

Paribhāsati *v.* abuses ; reviles.

Paribhuñjitvā *abs.* having partaken of.

Pariyāṭaka *m.* pilgrim ; wanderer.

Pariyāya *m.* method ; manner ; synonym.

Pariyesati *v.* searches.

Pariyesamāna *pr.p.* seeking.

Pariyodapanā *f.* purification ; cleansing.

Pariyodapetabba *pt.p.* should be cleansed.

Parivajjeti *v.* avoids ; removes.

Parivattati *v.* turns round ; revolves.

Parivattanta *pr.p.* turning round.

Parivatteti *v.* rolls ; translates.

Parivārīyati *v.* is accompanied.

Parivāreti *v.* surrounds.

Parivisati *v.* feeds ; serves while eating.

Parivuta *p.p.* followed by ; surrounded.

Parisamantato *in.* all around.

Parisā *f.* company.

Parisodheti *v.* cleanses.

Pariharati *v.* uses ; bears.

Parihāyati *v.* dwindles ; decreases.

- Parodati *v.* weeps.
 Palāyati *v.* flees.
 Palāla *n.* straw.
 Paluddhabhāva *m.* alluredness.
 Pallanka *m.* sofa ; cross-legged sitting.
 Pavatṭeti *v.* rolls.
 Pavattati *v.* lasts.
 Pavatti *f.* report ; news ; existence.
 Paviṭṭha *p.p.* entered.
 Pavisīyati *v.* is entered.
 Pavissa *abs.* having entered.
 Pavuccati *v.* is said.
 Pavedana *n.* announcement.
 Pavedhamāna *pr.p.* tottering ; trembling.
 Paveseti *v.* allows to enter or takes in.
 Pasattha *p.p.* excellent, praised.
 Pasanna *p.p.* clear ; joyful.
 Pasayha *abs.* forcibly.
 Pasāda *m.* gratification ; gladness ; love.
 Pasādeti *v.* gladdens ; converts makes clear.
 Pasādetvā *abs.* having converted or gladdened.
 Pasāretvā *abs.* having stretched.
 Pasibbaka *m.* purse.
 Pasīdati *v.* becomes clear or glad.
 Passati *v.* sees ; views.
 Passanta *pr.p.* beholding.
 Passituṇ *inf.* to see.
 Paharati *v.* strikes ; attacks.
 Paharīyati *v.* is attacked.
 Pahāya *abs.* having abandoned or left.
 Pahīna *p.p.* eliminated.
 Pahoṭi *v.* is able.
 Pāka *ger.* cooking.
 Pākaṭa *adj.* well-known ; manifest ; famous.
 Pākāra *m.* rampart.
 Pācana *n.* goad.
 Pājenta *pr.p.* driving.
 Pāṭava *m.* expertness.
 Pāṭihāriya *n.* miracle.
 Pāṇaka *m.* living being ; insect.
 Pāṇī *m.* being.
 Pātukāma *adj.* wishing to drink.
 Pātubhūta *p.p.* manifested.
 Pāturahosi *v.* manifested (one-self).
 Pāto 'va *in.* early.
 Pāpa *adj.* sinful.
 Pātheyya *n.* provisions for a journey.
 Pānaka *n.* syrup.
 Pāpuṇāti *v.* attains ; comes to.
 Pāpuṇissa *v.* (he) would have attained or come to.
 Pāmokkha *m.* leader ; head.
 Pāmojja *n.* joy.
 Pāyeti *v.* causes to drink or suck.
 Pālaka *m.* protector ; watcher.
 Pālana *ger.* protection ; observation.
 Pāletu *m.* protector.

- Pāvaka *m.* fire.
 Pāsa *m.* snare.
 Pāsādika *adj.* lovely.
 Pāheti *v.* causes to send.
 Piṭṭha *n.* back ; surface.
 Pidhāna *n.* lid.
 Pitusantaka *adj.* paternal.
 Pipāsita *p.p.* thirsty.
 Piya *adj.* beloved ; dear.
 Pivati *v.* drinks.
 Pihita *p.p.* shut.
 Pīṭhaka *n.* small chair.
 Pīta *p.p.* drunk.
 Pīti *f.* pleasure ; delight.
 Puggala *m.* person.
 Puṅgava *m.* chief bull.
 Pucchatī *v.* asks.
 Pucchita *p.p.* asked ; questioned.
 Puññakamma *n.* meritorious deed.
 Puṭṭha *p.p.* brought up ; nourished ; questioned.
 Puṇḍarīka *n.* white lotus.
 Puṇṇa *p.p.* full.
 Puṇṇamī *f.* full moon day.
 Puttaka *m.* little son.
 Puttima *adj.* one who has sons.
 Puthujjana *m.* uneducated person.
 Punappunāṇ *in.* again and again.
 Punabbhava *m.* rebirth.
 Pubbaṇha *m.* forenoon.
 Pubbe *loc.* before.
 Purakkhatvā *abs.* having in front.
 Puratthima *adj.* eastern.
 Purā *in.* in olden days.
 Purātana *adj.* olden ; ancient.
 Purima *adj.* first ; former.
 Puretaraṇ *ad.* beforehand.
 Pūti *adj.* putrid ; foul.
 Pūreti *v.* fills.
 Pema *m.* love.
 Pemaṇīya *adj.* dear.
 Peyya *n.* drink.
 Pesetabba *pt.p.* should be sent.
 Peseti *v.* dispatches ; sends.
 Pesetvā *abs.* having sent.
 Potaka *m.* young one.
 Potthaka *m.* book.
 Potthakālaya *m.* library.
 Pothenta *pr.p.* dashing ; hitting ; striking.
 Posāvanika *n.* fee for bringing up.
 Posita *p.p.* brought up ; nourished.
 Poseti *v.* brings up ; nourishes.
 Pharati *v.* suffuses ; diffuses.
 Phalika *m.* crystal.
 Phāṇita *n.* treacle.
 Phāṇita-khaṇḍa *m.* crystal of candy.
 Phāleti *v.* splits ; tears.
 Phenā *n.* foam.
 Phenīla *adj.* frothy.
 Bajjhati *v.* is bound.

- Baddha *p.p.* yoked ; tied ; bound.
 Bandhana *n.* bond.
 Babbhūva *v.* has been.
 Bala *n.* strength ; army ; force.
 Balakkāra *m.* force ; violence.
 Bavhābādha *adj.* much ailing ; sickly.
 Bahukkhattuṇ *ad.* many times.
 Bahudhā *ad.* in many ways.
 Bahuso *ad.* almost.
 Bahussuta *adj.* learned.
 Bālisika *m.* fisherman ; angler.
 Bāhusacca *n.* learnedness ; much learning.
 Buddha *p.p.* enlightened ; the Enlightened One.
 Buddhatta *n.* enlightenment.
 Buddhasāsana *n.* Buddhism.
 Buddhuppāda *m.* time when a Buddha appears.
 Bojjhaṅga *m.* factor of enlightenment or knowledge.
 Boddhuṇ *inf.* to perceive.
 Bodhipakkhiya *adj.* belonging to enlightenment.
 Bodhisatta *m.* a being destined to attain Buddhahood.
 Brahmacariyā *f.* celibacy ; continence.
 Bhagavantu *m.* the Blessed One.
 Bhagga *p.p.* broken.
 Bhaṭa *m.* soldier.
 Bhaṇḍa *n.* ware ; goods.
 Bhaṇḍāgārika *m.* treasurer.
 Bhatti *f.* devotion.
 Bhadra *adj.* good ; worthy.
 Bhante *voc.* Rev. Sir !
 Bhaya *n.* fear.
 Bharati *v.* supports.
 Bharavāhī *m.* bearer of a burden.
 Bhavana *n.* mansion. *ger.* becoming.
 Bhavamāna *pr.p.* becoming.
 Bhavitabba *pt.p.* ought to be.
 Bhāgiṇeyya *m.* sister's son.
 Bhājana *n.* vessel.
 Bhājita *p.p.* divided.
 Bhājeti *v.* shares ; divides, distributes.
 Bhātika *m.* brother.
 Bhāveti *v.* develops.
 Bhāsati *v.* says.
 Bhāsita *p.p.* said ; *ger.* saying.
 Bhikkhunī *f.* nun.
 Bhikkhusaṅgha *m.* community of monks.
 Bhijjati *v.* is broken.
 Bhisā *n.* sprout or root of lotus.
 Bhīta *p.p.* afraid ; frightened.
 Bhīyo *in.* more.
 Bhuja *m.* hand.
 Bhujaga *m.* serpent.
 Bhutta *p.p.* eaten ; enjoyed.
 Bhūta *p.p.* been ; become.
 Bhūmika *adj.* having storeys (*in compounds*).
 Bhūmibhāga *m.* a plot of land.

Bhūyati *v.* is becoming.
 Bhūsāpetvā *abs.* having caused to decorate.
 Bhūsita *p.p.* decked.
 Bhedana *ger.* breach.
 Bhesajja *n.* medicine.
 Bho *in.* my dear !
 Bhoga *m.* property.
 Bhogī *m.* a wealthy person ; serpent.
 Bhojana *n.* food ; feeding.
 Bhojīyati *v.* is fed.
 Makuṭa *n.* crown.
 Makkatā *m.* monkey.
 Makkhita *p.p.* smeared with.
 Maggapaṭipanna *p.p.* journeying.
 Maṅgala *adj.* auspicious ; (*in compounds*) royal ; *n.* (marriage) ceremony.
 Maccha *m.* fish.
 Majjapa *adj.* drunkard ; one who uses strong drinks.
 Majjha *m.* the middle.
 Majjhima *adj.* central ; middling.
 Mañcaka *m.* couch ; small bed.
 Maññati *v.* thinks.
 Maṭṭha *p.p.* polished ; smoothed ; smooth.
 Maṇḍapa *m.* pavilion.
 Maṇḍita *p.p.* adorned.
 Maṇḍūka *m.* frog.
 Mata *p.p.* dead ; known ; *n.* idea ; thought.
 Matakadoṇi *f.* coffin.

Matakalebara *n.* corpse.
 Matta *p.p.* intoxicated.
 Mattikā *f.* clay.
 Mattikāmaya *adj.* made of clay ; earthen.
 Matthaka *m.* top ; head.
 (Matthake *loc.* over).
 Maddati *v.* tramples ; crushes ; subdues.
 Manasikaroti *v.* keeps in mind.
 Manussatta *n.* humanity.
 Manoti *v.* thinks ; perceives.
 Manomaya *adj.* mental.
 Manta *m.* charm.
 Mantu *m.* perceiver.
 Mantetvā *abs.* having consulted.
 Mala *n.* dirt ; rust ; refuse.
 Malina *adj.* soiled ; dirty.
 Mahattama *adj.* greatest.
 Mahanta *adj.* huge ; large.
 Mahapphala *adj.* bringing great results.
 Mahallaka *adj.* aged ; *m.* old person.
 Mahājana *m.* the public.
 Mahājānika *adj.* undergone a great loss.
 Mahānisaṃsa *adj.* greatly beneficial.
 Mahāmagga *m.* highway ; main road.
 Mahāraha *adj.* costly ; much valuable.
 Mahita *p.p.* honoured.
 Mahisa *m.* buffalo.

- Mahesī *f.* queen.
 Maṇsa *n.* flesh.
 Mā *in.* a particle used in prohibition ; don't.
 Māgadha *adj.* born in or belonging to Magadha.
 Māgadhika *adj.* belonging to Magadha.
 Māṇavaka *m.* lad.
 Māṇavī *f.* lass.
 Mānasa *n.* mind.
 Mānasika *adj.* mental.
 Mānita *p.p.* honoured.
 Mānenta *pr.p.* paying respect.
 Mārīta *p.p.* killed.
 Mārīyati *v.* is slain.
 Māretabba *pt.p.* should be killed.
 Māretu *m.* killer.
 Mālādāma *m.* wreath (of flowers).
 Mālīka *adj.* having a garland.
 Māluta *m.* wind.
 Māhisa *n.* flesh of buffalo.
 Migadāya *m.* deer-park.
 Micchādiṭṭhika *m.* heretic ; *adj.* heretical.
 Mināti *v.* measures.
 Mita *p.p.* measured.
 Mithubheda *m.* dissent among themselves.
 Mukhavatṭi *f.* edge.
 Muccati *v.* becomes free.
 Muṭṭhimatta *adj.* a handful.
 Mutta *p.p.* freed ; released ; *n.* urine.
 Muduka *adj.* soft.
 Musā *in.* lie ; falsehood.
 Muhutta *m.* a minute.
 Muḷāla *n.* edible root of lotus kinds.
 Mūla *n.* root ; cause.
 Mūḷha *p.p.* gone astray ; foolish.
 Meṇḍa *m.* sheep.
 Mettacitta *n.* loving heart.
 Medhāvī *m.* wise man.
 Meyya *pt.p.* measurable.
 Meraya *n.* liquor, fermented.
 Mekkha *m.* deliverance ; release ; emancipation.
 Yañña *m.* sacrifice.
 Yattha *in.* wherever.
 Yattha katthaci *in.* anywhere.
 Yathā *in.* just as.
 Yathābhirantaṇ *ad.* as long as one pleases.
 Yamaka *adj.* twin.
 Yasa *m.* fame ; glory.
 Yasagga *m.* highest fame.
 Yasassī *adj.* famous.
 Yācita *p.p.* begged ; asked or requested by.
 Yāta *p.p.* gone.
 Yāti *v.* goes.
 Yāna *n.* conveyance.
 Yāma *m.* a watch of the night.
 Yāva (tāva) *in.* until.
 Yāvataka *adj.* as much as.
 Yuga *n.* pair.

- Yugala *n.* pair.
 Yujjhati *v.* fights; fights a battle or war.
 Yutta *p.p.* endowed with.
 Yutti *f.* justice.
 Yuddha *n.* war.
 Yuddhabhūmi *f.* battle-field.
 Yojita *p.p.* yoked; commissioned with.
 Yogga *n.* vehicle.
 Yojana *n.* a league (*i.e.*, about 7 miles); harnessing.
 Yojāpetvā *abs.* having caused to harness.
 Yodha *m.* warrior ; soldier.
 Yoniso *in.* according to insight.
 Rakkhati *v.* safeguards ; protects.
 Rakkhanta *pr.p.* watching ; protecting.
 Raja *m.n.* dust.
 Rajata *n.* silver.
 Rajatamaya *adj.* made of silver.
 Rajana *n.* dye.
 Rajja *n.* kingship ; kingdom.
 Rajokiṇṇa *p.p.* full of dust.
 Rajja *n.* realm ; reign.
 Rajjakāla *m.* reign.
 Rajjābhiseka *m.* coronation ; appointment to the kingship.
 Raṭṭha *n.* country.
 Rata *p.p.* delighted ; attached.
 Ratana *n.* jewel ; precious thing.
 Ratanattaya *n.* the three precious objects (*viz.*, the Buddha, His Doctrine and the community).
 Rathakāra *m.* carpenter.
 Ramanīya *adj.* delightful.
 Ramanīyākārena *ad.* delightfully.
 Ramma *adj.* delightful ; charming.
 Rava *m.* noise.
 Ravati *v.* screams.
 Ravamāna *pr.p.* making a noise.
 Rasa *m.* taste.
 Raha *m.n.* secret.
 Raho *ad.* in secrecy.
 Rāja *m.* king.
 Rājakumāra *m.* prince.
 Rājadūta *m.* envoy.
 Rājadhāni *f.* metropolis ; capital (city).
 Rājabhavana *n.* palace.
 Rāji *f.* range.
 Rājisi *m.* royal sage.
 Ruṭṭha *p.p.* provoked ; angry.
 Ruddha *p.p.* obstructed ; besieged.
 Rundhitvā *abs.* having obstructed or trapped.
 Rūpasiri *f.* beauty.
 Rūhati *v.* grows.
 Rūlha *p.p.* ascended.
 Rogī *m.* sick.
 Rogupaddava *m.* calamity by disease.
 Ropa *m.* planter.
 Ropita *p.p.* planted.
 Rosita *p.p.* enraged.

- Lakunṭaka *adj.* dwarf.
 Lagga *p.p.* adhered ; attached.
 Laṅkika *adj.* born in Ceylon.
 Laddha *p.p.* obtained.
 Laddhuṇ *inf.* to obtain.
 Labuja *n.* bread-fruit.
 Labbhati *v.* is got.
 Labhati *v.* attains ; gets ; receives.
 Labhanta *pr.p.* receiving.
 Lahutā *f.* lightness.
 Lābha *m.* gain.
 Likhita *p.p.* written.
 Luddaka *m.* hunter.
 Luddha *p.p.* covetous ; miserly.
 Lūna *p.p.* cut ; mowed.
 Leṇa *n.* cave ; secure place.
 Leyya *n.* (food) that should be licked.
 Lokanāyaka *m.* lord of the universe ; the Buddha.
 Lokika *adj.* worldly.
 Lokaia *adj.* worldly.
 Loṇika *adj.* salted ; saltish.
 Lohita *n.* blood.
 Lohitavaṇṇa *adj.* crimson.
 Vaca *m.n.* word ; saying.
 Vajjīyati *v.* is avoided.
 Vadḍhati *v.* grows ; increases.
 Vadḍhanta *pr.p.* growing ; increasing.
 Vadḍhāpesi *v.* caused to increase.
 Vadḍhenta *pr.p.* bringing up ; causing to grow ; increasing.
 Vaṇita *p.p.* wounded.
 Vaṇiyati *v.* is wounded.
 Vaṇṇa *m.* colour ; complexion.
 Vaṇṇita *p.p.* praised ; commented ; commended.
 Vajja *n.* fault.
 Vattanta *pr.p.* existing ; (vattante *loc.* during).
 Vattetabba *pt.p.* should be adopted.
 Vatthābharana *n.* apparel.
 Vata *in.* certainly.
 Vattuṇ *inf.* to say.
 Vadanta *pr.p.* telling ; saying.
 Vadhū *f.* woman ; daughter-in-law.
 Vanacara *m.* forester.
 Vanantara *n.* dense forest.
 Vanappati *m.* lord of the forest ; a tree which bears fruit without flowers.
 Vandita *p.p.* worshipped.
 Vapati *v.* sows.
 Vammī *m.* clad with armour.
 Vaya *m.n.* age ; expense.
 Vayohara *adj.* snatching the life.
 Vara *adj.* noble.
 Vasala *m.* low-caste man.
 Vassasata *n.* century.
 Vassāna *m.* rainy season.
 Vassika *adj.* belonging to or suited for the rainy season.
 Vahanta *pr.p.* bearing.
 Vākya *n.* sentence.
 Vācasika *adj.* verbal.

Vācāla *adj.* talkative ; garrulous.

Vādita *n.* music.

Vādeti *v.* sounds (a musical instrument).

Vāma *adj.* left.

Vāyati *v.* blows ; smells.

Vāyamanta *pr.p.* trying.

Vāyita *p.p.* blown (by wind) ; woven.

Vāra *m.* turn ; (dve vāre = twice).

Vāritaka *adj.* betrothed. *m.* lover.

Vāladhi *m.* tail.

Vāsa *m.* residence. *m.n.* clothe.

Vāsita *p.p.* scented.

Vāsī *m.* dweller.

Vāsīyati *v.* is perfumed.

Vāhana *n.* vehicle.

Vāhanāgāra *m.n.* garage.

Vikati *f.* sort ; kind.

Vikirati *v.* scatters about.

Vikirāpeti *v.* causes to scatter.

Vigacchati *v.* departs.

Vighāṭana *ger.* unfastening.

Vicikicchā *f.* doubt.

Vicitta *p.p.* diversified ; ornamented.

Viceyya *abs.* having considered.

Vijahitvā *abs.* casting off.

Vijātā *f.* (a woman) who has given birth to a child.

Vijānana *n.* knowledge , recognition.

Vijānāti *v.* knows ; understands.

Vijānanta *pr.p.* knowing.

Vijjati *v.* is ; exists.

Vitakkenta *pr.p.* pondering.

Vitānā *m.n.* canopy.

Vitta *n.* wealth.

Vitthārāpeti *v.* causes to explain.

Viditvā *abs.* having known.

Vidhūma *adj.* smokeless.

Vinaya *m.* discipline ; disciplinary code.

Vinassati *v.* perishes ; disappears.

Vinassanta *pr.p.* perishing.

Vināsita *p.p.* destroyed.

Vināseti *v.* destroys ; squanders.

Vinicchayāmacca *m.* judge.

Vineyya *abs.* having removed ; or dispelled.

Vindati *v.* suffers ; gets.

Vipatti *f.* misfortune.

Vipula *adj.* great ; immense.

Vippamutta *p.p.* released.

Vibhajati *v.* divides.

Vibhajja *abs.* having divided.

Vibhatta *p.p.* divided.

Vimāna *m.n.* mansion.

Viya *in.* as if ; as it were.

Viraja *adj.* passionless ; free from dust.

Virati *f.* abstinence.

Viramati *v.* abstains.

Virūpa *adj.* ugly.

- Vilapamāna *pr.p.* lamenting.
 Vilimpāpeti *v.* causes to be toiletted.
 Vilepana *n.* toilet ; unguent.
 Vivāheti *v.* gives away a woman in marriage.
 Vivicca *abs.* having separated or discriminated.
 Vividha *adj.* various.
 Visa *n.* poison.
 Visārada *adj.* unconfused ; bold.
 Visāla *adj.* huge.
 Viṣiṭṭha *p.p.* distinguished ; diversified.
 Viṣiṭṭākārena *ad.* magnificently.
 Visuddhi *f.* purity.
 Visuṇ karonta *pr.p.* separating.
 Visuṇ visuṇ *ad.* severally.
 Vissajjeti *v.* dispatches ; distributes ; spends ; explains ; releases.
 Vissajjetuṇ *inf.* to release.
 Vihaññati *v.* takes trouble.
 Viharati *v.* dwells.
 Vihāyati *v.* fails.
 Viheseti *v.* troubles ; harasses.
 Vītamala *adj.* stainless ; clean.
 Vītināmeti *v.* spends (time).
 Vuccamānākārena *ad.* as follows.
 Vuṭṭhāya *abs.* having risen up.
 Vutta *p.p.* spoken : said.
 Vuttanta *m.* news ; report ; account.
 Vuttappakāra *adj.* of the given description.
 Vutti *f.* existence ; life.
 Vuddha *p.p.* aged ; grown up.
 Vupakaṭṭha *p.p.* secluded.
 Vuyhati *v.* is carried away by water ; floated.
 Ve *in.* surely.
 Vega *m.* speed.
 Veṇika *m.* lutanist.
 Vetanika *m.* labourer.
 Vedanā *f.* pain ; sensation.
 Vepulla *n.* abundance.
 Veyyākaraṇika *m.* grammarian.
 Vera *n.* enmity.
 Vesākha *m.* name of a month (= May).
 Veḷuriya *n.* turquoise.
 Vorepessatha. *v.* if (he) had taken away.
 Vyaggha *m.* tiger.
 Vyathita *p.p.* wavering.
 Vyāma *m.* fathom.
 Saka *adj.* own.
 Sakala *adj.* entire ; whole.
 Sakkacca *abs.* carefully.
 Sakkatabhāsā *f.* Sanskrit (language).
 Sakkaroti *v.* treats well.
 Sakkaronta *pr.p.* paying honour ; entertaining.
 Sakkāra *m.* feast ; hospitality ; entertainment.
 Sakkuṇāti *v.* is able ; can.
 Sakkhi *v.* was able.

- Sakkhi *in.* face to face with.
 Sakyaputtiya *adj.* belonging to the sons of Sākyas.
 Saṅkamati *v.* moves from place to place.
 Saṅkamissā *v.* (he) could have moved.
 Saṅkiṇṇa *p.p.* mixed.
 Saṅkhāra *m.* aggregation ; component thing.
 Saṅgaṇhanta *pr.p.* serving ; entertaining.
 Saṅgaṇhāti *v.* supports ; entertains.
 Saṅgamma *abs.* having assembled.
 Saṅgāma *m.* war.
 Saṅgīti *f.* rehearsal.
 Saṅgha *m.* fraternity.
 Saṅghika *adj.* belonging to the community.
 Sacitta *n.* own mind.
 Sajātika *adj.* of the same species.
 Sajjhāyati *v.* recites.
 Sañcarati *v.* moves about ; travels ; proceeds.
 Sañcāraka *m.* wanderer.
 Sañchanna *p.p.* covered with.
 Saññamayati *v.* restrains ; trains oneself.
 Sadññāpeti *v.* convinces.
 Saññoga *m.* fetter ; union ; joining together.
 Saññojana *n.* (mental) fetter.
 Saṭha *adj.* fraudulent.
- Saṇṭhapenta *pr.p.* adjusting.
 Saṇṭhāna *n.* shape.
 Saṇḍa *m.* a grove ; a swarm.
 Satataṇ *ad.* constantly ; always.
 Satavassa *n.* century.
 Satimantu *adj.* sensible.
 Satta *m.* living being.
 Sattāha *n.* a week.
 Satthavāha *m.* caravan leader.
 Satthasālā *f.* school.
 Sadisa *adj.* equal ; similar.
 Sadeha *adj.* own body.
 Saddha *adj.* faithful.
 Saddhā *f.* faith.
 Sanantana *adj.* ancient.
 Santa *p.p.* calmed.
 Santaka *n.* property ; belonging.
 Santajjenta *pr.p.* menacing.
 Santappeti *v.* satisfies.
 Santikaṇ *ad.* towards.
 Santhāgāra *m.* council hall.
 Sandiṭṭhika *adj.* seen in this life ; of this world.
 Sannipatati *v.* assembles ; meets together.
 Sannipatita *p.p.* assembled.
 Sabbaññutañāṇa *n.* omniscience ; supreme knowledge.
 Sabbaññutā *f.* omniscience.
 Sabbaññu *adj.* all-knowing.
 Sabbathā *ad.* in every way.
 Sabbapacchima *adj.* hindmost.
 Sabbapaṭhama *adj.* foremost ; original.

Sabbaso *ad.* in every way.

Sabhā *f.* assembly.

Sama *adj.* equal ; even.

Samaṇa *m.* recluse ; monk.

Samattha *adj.* able.

Samanuñña *adj.* agreeing.

Samantakūṭapabbata *m.* Adam's Peak.

Samantā *ad.* around.

Samaya *m.* time ; religion.

Samassāseti *v.* consoles.

Samaṇ karoti = makes smooth ; equalize.

Samāgacchaṭi *v.* encounters.

Samāgata *p.p.* assembled.

Samāgama *m.* assembly.

Samāgama *abs.* having gathered together.

Samāpatti *f.* concentration.

Samijjhati *v.* becomes successful.

Samijjheyya *v.* would prosper.

Samitatta *n.* state of being calmed.

Samīpa *n.* proximity ; *adj.* near.

Samuddapāra *n.* abroad.

Samūha *m.* crowd.

Sampatta *p.p.* arrived

Sampatti *f.* fortune ; bliss.

Sampanna *p.p.* endowed with ; abundant.

Sampādeti *v.* provides, performs.

Sambandhati *v.* connects.

Sambodhi *f.* perfect enlightenment.

Sambhunāti *v.* attains.

Samma *voc.* friend.

Sammajjati *v.* sweeps.

Sammad eva *in.* very well.

Sammaṭṭha *p.p.* swept.

Sammati *v.* appeases ; calms itself.

Sammukha *adj.* present ; face to face with.

Sammuti *f.* convention.

Sammuyha *abs.* having forgotten.

Sayañjāta *p.p.* born from oneself.

Sayanāgāra *n.* bed-room.

Sara *m.n.* lake.

Saraṇa. *n.* refuge.

Saraṇagata *p.p.* taken refuge.

Sariyati *v.* is remembered.

Salla *n.* dart.

Sallakkheti *v.* considers.

Sallahuka *adj.* light ; frugal.

Sallāpa *m.* friendly talk.

Savaṇa *ger.* hearing listening.

Sahati *v.* endures.

Saṇvasati *v.* lives together.

Saṇvigga *p.p.* agitated.

Saṇvijjamāna *pr.p.* existing.

Saṇvibhajati *v.* shares with.

Saṇvuta *p.p.* closed.

Saṇsarāna *n.* moving about.

Saṇsaranta *pr.p.* moving about ; transmigrating

Sākacchā *f.* interview.

Sākaṭika *m.* carter.

Sākuṇa *n.* bird's flesh.

- Sāṭaka *m.n.* clothe.
 Sāṭheyya *n.* craft ; fraud.
 Sāṇi *f.* curtain.
 Sādhāraṇa *adj.* common.
 Sādhu *in.* (it is) well.
 Sāmañña *n.* life of a recluse.
 Sāmaṇaka *adj.* suitable for a monk.
 Sāmaṇera *m.* novice (monk).
 Sāmika *m.* owner ; master.
 Sāminī *f.* mistress.
 Sāmuddika *adj.* marine.
 Sāradika *adj.* autumnal.
 Sārasa *n.* lotus ; *m.* a water-bird.
 Sārīrika *adj.* bodily.
 Sālavana *n.* Sal-grove.
 Sāvaka *m.* disciple.
 Sāsana *n.* letter ; message ; religion ; admonition.
 Sāsanahāraka *m.* messenger.
 Sāhasika *adj.* hasty ; violent.
 Sikkhā *f.* precept ; rule of conduct.
 Sikkhāpeti *v.* teaches.
 Sikkhitabba *pt.p.* should be practised or observed.
 Singa *n.* horn.
 Siṅghāṭaka *n.* junction.
 Sineha *m.* love.
 Sippī *m.* artisan.
 Sibbati *v.* sews.
 Simbalī *m.* silk-cotton tree.
 Siyā *v.* may be.
 Sira *m.n.* head.
 Sirigabbha *m.* state chamber.
 Sirisayana *n.* state bed or couch.
 Silesikā *f.* gum.
 Sītibhūta *p.p.* cooled.
 Sīlagandha *m.* fragrance of virtue.
 Sīsa *n.* head.
 Sīsacchavi *f.* scalp.
 Sīhaḷa *adj.* Sinhalese.
 Sīhāsana *n.* throne.
 Sukara *adj.* easily done.
 Sukha *n.* comfort ; happiness.
 Sukhita *p.p.* well-to-do.
 Sukhumāla *adj.* delicate.
 Sugati *f.* happy state.
 Sugandha *m.* fragrance. *adj.* fragrant.
 Sucinṇa *p.p.* well practised.
 Sujjhati *v.* becomes purified.
 Sutta *n.* sermon.
 Sudassa *adj.* easy to see.
 Sundara *adj.* good.
 Sundaratama *adj.* best.
 Sundaratara *adj.* better.
 Supaṇṇa *m.* a kind of fairy bird.
 Supāruta *p.p.* well robed.
 Supina *n.* dream.
 Subhikkha *adj.* plentiful with food.
 Sumana *adj.* glad.
 Sumanapaṭṭa *n.* wreath of jasmine.
 Sura *m.* god.
 Suvannakāra *m.* goldsmith.

- Suvannamaya *adj.* golden.
 Suvannālitta *p.p.* gilded.
 Susajjita *p.p.* well prepared.
 Susikkhita *p.p.* skilful.
 Susoca *v.* (he) has grieved.
 Sussati *v.* dries up.
 Sūkarika *m.* dealer in swine.
 Sūpa *m.* curry.
 Sūyati *v.* is heard.
 Sūra *adj.* heroic ; *m.* hero.
 Sūratā *f.* heroism.
 Setṭha *adj.* highest ; noble.
 Setṭhatā *f.* greatness.
 Setṭhī *m.* millionaire ; treasurer ;
 banker.
 Seniya *adj.* possessing armies.
 Senāpati *m.* chief of the army ;
 general.
 Senāsana *n.* sleeping place ;
 bedding.
 Seyyathā pi *in.* just as.
 Seyyathā pi nāma *in.* just as if.
 Sokara *n.* pork.
 Sogata *adj.* Buddhist.
 Socituṇ *inf.* to grieve.
 Sota *m.* ear ; current.
 Sodhāpeti *v.* causes to cleanse.
 Soddetabba *pt.p.* should be
 cleared or elicited.
 Sodhenta *pr.p.* clearing.
 Sobhana *adj.* beautiful.
 Somanassa *n.* joy. *adj.* joyful.
 Sosetuṇ *inf.* to dry.
 Sohajja *n.* friendship.
 Svāgataṇ *ger.* welcome !
 Svātana *adj.* (belonging to) to-
 morrow.
 Haññati *v.* is killed.
 Haṭṭha *p.p.* delighted ; glad ;
 joyful.
 Hattu *m.* carrier.
 Hattuṇ *inf.* to carry.
 Hanati *v.* kills.
 Hanāpeti *v.* causes to attack or
 kill.
 Harita *p.p.* carried ; *adj.* green.
 Haṇsa *m.* swan.
 Hāra *m.* string. *ger.* carrying.
 Hāriya *pt.p.* should be carried.
 Hāsa *m.* laughter ; joy.
 Hitakara *adj.* advantageous.
 Hiṇṣiyati *v.* is tormented.
 Hīnatā *f.* vulgarity ; meanness.
 Hīyattana *adj.* belonging to
 yesterday.
 Hutvā *abs.* having been or be-
 come.
 Heṭṭhima *adj.* lower ; lowest.
 Hetu *m.* cause.
 Hemantika *adj.* belonging to or
 suited for winter.
 Honta *pr.p.* being ; becoming.

ENGLISH—PALI

<i>Abandons</i> pariccajati ; cajati ; jahāti. <i>v.</i>	<i>Admonition</i> anusāsana ; sāsana. <i>n.</i>
<i>Abdicates</i> pariccajati. <i>v.</i>	<i>Advanced</i> vaddhāpesi ; pāpesi. <i>v. (caus.)</i>
<i>Ablaze</i> āditta. <i>p.p.</i>	<i>Advantageous</i> hitakara. <i>adj.</i>
<i>Able</i> samattha. <i>adj.</i>	<i>Advises</i> anusāsati. <i>v.</i>
<i>Abroad</i> samuddapāra. <i>n.</i>	<i>Aeon</i> kappa. <i>m.</i>
<i>Abstains</i> viramati. <i>v.</i>	<i>Afraid</i> bhīta. <i>p.p.</i>
<i>Abstinence</i> virati. <i>f.</i>	<i>After</i> paraṃ <i>ad.</i>
<i>Abstinence from food</i> anasana. <i>n.</i>	<i>Afterwards</i> pacchā. <i>ad.</i> aparabhāge. <i>loc.</i>
<i>Abundance</i> vepulla. <i>n.</i>	<i>Again and again</i> punappunaṃ. <i>ad.</i>
<i>Abundant</i> sampanna. <i>p.p.</i>	<i>Age</i> vaya. <i>m.n.</i>
<i>Abuses</i> paribhāsati. <i>v.</i>	<i>Aged</i> vuddha ; mahallaka. <i>adj.</i>
<i>Accepts</i> paṭigaṇhāti. <i>v.</i>	<i>Agitated</i> ubbigga ; saṃvigga. <i>p.p.</i>
<i>Accompanied by</i> parivuta. <i>p.p.</i>	<i>Agreeable</i> iṭṭha. <i>adj.</i>
<i>Accomplishment</i> pāripūri. <i>f.</i>	<i>Agrees</i> samanunño bhavati.
<i>Account</i> vuttanta (<i>i.e.</i> , report). <i>m.</i>	<i>Aggregate</i> khandha. <i>m.</i>
<i>Acquiring</i> paṭilābha. <i>m.</i>	<i>Aggregation</i> saṅkhāra ; khandha. <i>m.</i>
<i>Action</i> kamma <i>n.</i> kriyā. <i>f.</i>	<i>Alike</i> avisesaṃ <i>ad.</i>
<i>Acts against</i> viruddhamācarati.	<i>Alliance</i> sambandha. <i>m.</i>
<i>Adam's Peak</i> Samantakūṭa-pabbata. <i>m.</i>	<i>All-knowing</i> sabbaññū. <i>adj.</i>
<i>Addresses</i> āmanteti. <i>v.</i>	<i>Allotted</i> niyāmita. <i>p.p.</i>
<i>Adhered</i> lagga. <i>p.p.</i>	<i>Allowed</i> anuññāta. <i>p.p.</i>
<i>Adjusting</i> saṅṭhapenta. <i>pr.p.</i>	<i>Alluredness</i> paluddhabhāva. <i>m.</i>
<i>Adorned</i> alaṅkata ; maṇḍita ; bhūṣita. <i>p.p.</i>	
<i>Admonishes</i> anusāsati. <i>v.</i>	

- Almost* bahuso. *ad.*
Alone ekaka. *adj.*
Also api ; ca. *in.*
Always satataṇ ; nibaddhaṇ. *ad.*
Among antare. *loc.*
Ancient sanantana ; purātana. *adj.*
And so on ādi. *m.*
Angry ruṭṭha ; kuddha. *p.p.*
Announcement pavedana. *n.*
Announces āroceti. *v.*
Annointed abbhañjita ; abhisitta. *p.p.*
Anywhere yattha katthaci. *in.*
Apartment ovaraka. *m.*
Apparel vatthābharana. *n.*
Appearing dissamāna ; dissanta. *pr.p.*
Appeases sammati. *v.*
Applauds abhitthavati. *v.*
Appointment to the kingship rajjābhiseka. *m.*
Approached upaṭṭhita ; upasaṅkanta. *p.p.*
Approached upāgami. *v.*
Approaching upasaṅkamanta. *pr.p.*
Approval anumati. *f.*
Arahantship arahatta. *n.*
Archer dhanuggaha. *m.*
Arisen uppanna ; uggata. *p.p.*
Arises jāyati ; uppajjati. *v.*
Arose udapādi. *v.*
Around samantā. *ad.*
Army senā. *f.* bala. *n.*
Arrival āgamana. *ger.*
Arrived anuppatta ; patta ; sampatta. *p.p.*
Arrives at avasarati. *v.*
Art sippa. *n.*
Art (thou) asi. *v.*
Artisan sippī.
As if viya. *in.*
Ascended ārūḷha ; rūḷha. *p.p.*
Ascending āruhanta. *pr.p.*
Ascending ārohana ; abhirūhana. *ger.*
As follows evaṇ ; vuccamānā-kārena. *ad.*
Aside ekamantaṇ. *ad.*
As much as yāvataka. *adj.*
Asked puṭṭha ; pucchita ; yācita. *p.p.*
Asks pucchati. *v.*
Asks again paṭipucchati. *v.*
Aspiration abhinīhāra. *m.* patthanā. *f.*
Aspires to paṇidahati. *v.*
Assembled samāgata ; sannipatita. *p.p.*
Assembles sannipatati. *v.*
Assembly sabhā. *f.*
Assent anumati ; adhivāsanā. *f.*
Assigns niyameti. *v.*
Associates upasevati. *v.*
Attached rata ; lagga. *p.p.*
Attained patta ; anuppatta ; laddha. *p.p.*
Attained ajjhagamā. *v.*

Attainment paṭivedha. *m.*

Attains paṭilabhati; labhati;
sambhunāti; pāpuṇāti; pap-
poti. *v.*

Attendant paricāraka. *adj.*

Attendant woman paricārikā. *f.*

Attending upaṭṭhāna. *ger.* upaṭ-
ṭhahanta. *pr.p.*

Attends paricarati; upaṭṭhāti. *v.*

Attempts ussadati. *v.*

Auspicious subha; maṅgala.
adj.

Austerity tapa. *m.n.*

Author ganthakāra. *m.*

Autumnal sārādika. *adj.*

Avoids parivajjeti. *v.*

Awakens pabodheti. *v.*

Awning vitāna. *m.n.*

Bad asundara. *adj.*

Bad character duccarita. *n.*

Bad smell duggandha. *m.*

Badly preached durakkhāta.
p.p.

Badly trained dubbinīta. *p.p.*

Banner dhaja. *m.*

Banqueting hall āpānamanda-
n.

Banyan tree nigrodha. *m.*

Bathed nahāta nhāta. *p.p.*

Battle-field yuddha-bhūmi. *f.*

Bear accha. *m.*

Bearing vahanta. *pr.p.*

Bearer vāhī; vāhaka; dhāraka;
gāhaka. *m.*

Bearing dhārenta. *pr.p.*

Bears pariharati; dhāreti. *v.*

Beautiful sobhana; surūpa. *adj.*

Beauty rūpasiri; surūpatā.

Became abhavi. *v.*

Become bhūta. *p.p.*

Becomes bound bajjhati. *v.*

Becomes a monk pabbajati. *v.*

Becomes clear pasīdati. *v.*

Becomes disgusted nibbindati. *v.*

Becomes glad pasīdati. *v.*

Becomes purified sujjeti. *v.*

Becomes released muccati. *v.*

Becomes wet temeti. *v.*

Becoming bhavana. *ger.*

Bedaubs upalimpeti. *v.*

Bedroom sayanāgāra. *n.*

Been bhūta. *p.p.*

Be fitting patirūpa. *adj.*

Before pubbe. *loc.* purā. *in.*

Beforehand puretarāṇ. *ad.*

Begged yācita. *p.p.*

Beginning ādi. *m.*

Beins from pabhavati. *v.*

Begotten orasa. *adj.*

Begun āraddha. *p.p.*

Behind pacchato. *ad.*

Beholding passanta. *pr.p.*

Being, living satta; paṇī. *m.*

Being honta; bhavamāna. *pr.p.*

Being given diyamāna. *pr.p.*

Being negligent pamajja. *abs.*

Being respected garukata. *p.p.*

Belonging santaka; āyatta. *adj.*

- Belonging to a city* nāgara ;
 nāgarika. *adj.*
Beloved piya. *adj.*
Benevolence mettā. *f.*
Benevolent avara ; mettāsaha-
 gata. *adj.*
Bends down onamati. *v.*
Besieged ruddha ; avaruddha.
p.p.
Besieger avarodhaka. *m.*
Be successful samijjhati *v.*
Besprinkled avasitta. *p.p.*
Best sundaratama. *adj.*
Betel (leaf) tambula. *n.*
Better sundaratara. *adj.*
Bidden āṇatta. *p.p.*
Bidding good-bye viyogāsaṇ-
 sanaṇ katvā.
Bids āṇāpeti. *v.*
Bird dija ; sakuna ; aṇḍaja. *m.*
Bird's flesh sākuna. *n.*
Blade (of a weapon) dhārā. *f.*
Blaming upavāda. *m.*
Blanket kambala. *m.n.*
Blazing jalanta. *pr.p.*
Blessed One Bhagavantu. *m.*
Blood lohita. *n.*
Blown (by wind) vāyita. *p.p.*
Blows vāyati. *v.*
Blue jay kikī. *f.*
Bodily kāyika. *adj.*
Body deha. *m.n.* sarīra. *n.*
Body-guard aṅgarakkhaka. *m.*
Boiled pakka ; pacita. *p.p.*
Bold visārada ; nibbhaya. *adj.*
Bond bandhana. *n.*
Book potthaka. *m.*
Born uppanna ; nibbatta ; jāta ;
 paccājāta. *p.p.*
Born from oneself sayañjāta.
adj.
Born in Ceylon Laṅkika. *adj.*
Born in hell nerayika. *adj.*
Born on the land. thalaja. *adj.*
Bowl patta. *m.*
Bows down vandati ; abhivā-
 deti. *v.*
Brahmin dija (*lit.* twice-born) ;
 brāhmaṇa.
Brass tamba. *m.*
Breach bhedana. *ger.*
Breadfruit labuja. *n.*
Breast ura. *m.n.*
Brethren āvuso. *in. voc.*
Brightens pabhāseti. *v.*
Brilliant abhikkanta ; tejassī.
adj.
Brings āvahāti ; āharati. *v.*
Brings forth abhinīharati. *v.*
Brings up poseti. *v.*
Broken bhagga. *p.p.*
Brother bhātika. *m.*
Brought up posita ; puṭṭha. *p.p.*
*Buddha, the Tathāgata ; Bud-
 dha.* *m.*
Buddhahood Buddhatta. *n.*
 sambodhi. *f.*
Buddhism Buddhasāsana. *n.*
Buddhist Sogata. *adj.*
Buddhist canon tipīṭakapāli. *f.*

- Buffalo* mahisa. *m.*
Buffalo's flesh māhisa. *n.*
Building geha. *m.n.*
Built, caused to be kārita. *p.p.*
Built kāresi. *v.*
Burnt dadḍha ; jhāpita. *p.p.*
Business kicca ; kāriya. *n.*
 kammanta. *m.*
But tathā pi. *in.*
By degrees anukkamena ; anu-
 pubbena. *ad.*
Calamity upaddava. *m.*
Calls āmanteti. *v.*
Calls near pakkosati. *v.*
Calmed santa. *p.p.*
Calms (itself) sammati. *v.*
Came upāgami. *v.*
Camp khandhāvāra. *m.*
Candy (phāṇita-) khaṇḍa. *m.*
Canopy vitāna. *m.n.*
Comparisons kappeti. *v.*
Caravan-leader satthavāha. *m.*
Carefully sakkaccaṇ. *ad.*
Carpenter rathakāra ; vadḍhakī.
 m.
Carried haṭa ; harita. *p.p.*
Carried by force ahāsi. *v.*
Carrier hattu ; hāraka. *m.*
Carrying haraṇa ; hāra. *ger.*
Carter sākaṭika. *m.*
Casket karaṇḍa. *m.*
Casting off vijahanta. *pr.p.*
 vijahitvā. *abs.*
Casts away khipati. *v.*
Cause hetu. *m.* mūla. *n.*
- Causes to attack* hanāpeti. *v.*
Causes to drink pāyeti. *v.*
Causes to explain vitthārāpeti.
 v.
Causes to flutter kampeti. *v.*
Causes to harness yojāpeti. *v.*
Causes to scatter vikirāpeti. *v.*
Causes to send pāheti. *v.*
Causes to take gaṇhāpeti. *v.*
Cave leṇa. *n.* guhā *f.*
Celibacy brahmacariyā. *f.*
Celestial dibba. *adj.*
Central majjhima. *adj.*
Century satavassa ; vassasata.
 n.
Ceremony maṅgala. *n.* chaṇa.
 m.
Certain aññatara. *adj.*
Certainly kāmaṇ ; vata ; nūnaṇ.
 ad.
Chamber gabbha. *m.*
Chance otāra ; vāra. *m.*
Charcoal aṅgāra. *m.*
Charity cāga. *m.*
Charm manta. *m.n.*
Charming ramma. *adj.*
Charred jhāma. *adj.*
Chases anubandhati. *v.*
Chief paḍhāna ; agga. *adj.*
Chief bull puṅgava. *m.*
Child dāraka. *m.*
Circumambulation padakkhiṇā.
 f.
Citizen nāgara ; nāgarika. *adj.*
Clad nivattha. *p.p.*

- Clansman* kulaputta. *m.*
Clapping hands appoṭhenta. *pr.p.*
Clay mattikā. *f.*
Clean vītamala. *adj.*
Cleanses parisodheti. *v.*
Cleansing sodhanā ; pariyodapanā. *f.*
Clear pasanna. *p.p.*
Clearing sodhenta. *pr.p.*
Clever (upāya-)kusala. *adj.*
Cleverness kosalla. *n.*
Climate utugūṇa. *n.*
Clinging allīna. *p.p.*
Closed saṅvuta. *p.p.*
Closet koṭṭhaka. *m.*
Clothe dussa. *n.* sāṭaka. *m.* vāsa. *m.n.*
Cloud abbha. *n.* megha. *m.*
Coffin mataka-doni. *f.*
Collected cita ; upacita. *p.p.*
Collects upacināti. *v.*
Colour vaṇṇa. *m.*
Comes to pāpuṇāti. *v.*
Coming āgacchanta. *pr.p.*
Coming āgamana ; āgata. *ger.*
Community saṅgha. *m.*
Comparison upamāna. *n.* upamā. *f.*
Complete paripūra. *adj.* paripunṇa. *p.p.*
Complexion (sarira-) vaṇṇa. *m.*
Command āṇā. *f.*
Commentary aṭṭhakathā. *f.*
Commissions niyojeti. *v.*
Common sādharmaṇa. *adj.*
Company parisā. *f.*
Compassionate dayālu. *adj.*
Completely filled paripunṇa. *p.p.*
Component (part) saṅkhāra. *m.*
Concealed paṭicchanna. *p.p.*
Conceals chādeti. *v.*
Concentration jhāna. *n.* samāpatti. *f.*
Concerning nissāya. *in.*
Conditioned nipphanna. *p.p.*
Connected with nissita. *p.p.*
Connects sambandheti. *v.*
Conquered jita ; vijita. *p.p.*
Conquering jinanta. *pr.p.*
Consent paṭiññā ; anuññā ; anumati. *f.*
Considers sallakkheti. *v.*
Consolation assāsa. *m.*
Consoles samassāseti. *v.*
Constantly satataṇ ; nirantaṇ. *ad.*
Contention bheda ; vivāda. *m.*
Convention sammuti. *f.*
Conveyance yāna. *n.*
Converts pasādeti. *v.*
Convinces saññāpeti. *v.*
Cooking pāka ; pacana. *ger.*
Cooled sītibhūta. *p.p.*
Coronation rajjābhiseka. *m.* kirīṭadhāraṇa. *n.*
Corpse matakalebara. *n.*
Corrupted paduṭṭhā ; dūsita. *p.p.*
Cost aggha ; vaya. *m.*
Costly mahāraha. *adj.*

Couch pallaṅka. *m.*
Coughs ukkāsaṭi. *v.*
Could asakkhi. *v.*
Could have moved (he) saṅka-
 missā. *v.*
Council hall santhāgāra. *m.*
Countless asaṅkheyya. *adj.*
Country raṭṭha. *n.* janapada. *m.*
Courtezan gaṇikā. *f.*
Covered paṭicchanna; channa;
 chādita. *p.p.*
Covered with sañchanna. *p.p.*
Covers chādeti. *v.*
Covetous abhijjhālu; luddha.
adj.
Craft sāṭheyya. *n.*
Created nimmita. *p.p.*
Creates nimmināti. *v.*
Crimson lohitaṇṇa. *adj.*
Crime aparādha. *m.*
Crooked-handed kuṇī. *m.*
Crossable taraṇīya. *pt.p.*
Cross-bar aggala. *n.*
Crossing (a stream) taramāna.
pr.p.
Cross legged state pallaṅka. *m.*
Crowd samūha. *m.*
Crown makuta; kirīṭa. *n.*
Crushes maddati. *v.*
Crying aloud kandanta. *pr.p.*
Crystal phaṇḍika. *m.* & *adj.*
Cuckoo kokila. *m.*
Current sota. *m.*
Curry sūpa. *m.* vyañjana. *n.*

Curtain sāṇi. *f.*
Cuts off ucchindati. *v.*
Cutter chettu. *m.*
Dance nacca. *n.*
Dancing girl nāṭikā; nāṭa-
 kitthī *f.*
Dances naccati. *v.*
Danger antarāya; upaddava.
m.
Daily patidinaṇ. *ad.* deva-
 sika. *adj.*
Darkness tama. *m.n.* andha-
 kāra. *m.*
Dark spot kāḷaka. *n.*
Dashed ghaṭṭita; pahaṭa. *p.p.*
Dashing ghaṭṭenta; pothenta.
pr.p.
Dealer in oil telika. *m.*
Dear piya; pemaṇīya. *adj.*
Debt iṇa. *n.*
Decay jarā. *f.* jīraṇa. *n.*
Decayed jinṇa. *p.p.*
Decked bhūṣita. *p.p.*
Declares pakāseti. *v.*
Decreases parihāyati. *v.*
Deer-park migadāya. *m.*
Delicate sukhumāla. *adj.*
Delicious paṇīta. *adj.*
Delight pīti; tuṭṭhi; abhirati. *f.*
Delighted haṭṭha; tuṭṭha; rata;
p.p.
Delightful ramaṇīya; ramma.
adj.
Delightfully ramaṇīyākārena.
ad.

- Deliverance* mokkha. *m.*
Dense forest vanantara ; vipina. *n.*
Departed nikkhami. *v.*
Departed niggata. *p.p.*
Departs apagacchati ; vigacchati. *v.*
Dependent nissitaka. *adj.*
Depending on nissāya ; upanissāya. *abs.*
Deposit āsaya ; ākara. *m.*
Deposited nidahita. *p.p.*
Desert kantāra. *m.*
Despair kheda. *m.*
Despised garahita. *p.p.*
Despises nindati ; avamāneti ; avajānāti ; garahati. *v.*
Destination patthitaṭṭhāna. *n.*
Destined for hell nerayika. *adj.*
Destitute anātha. *adj.*
Destroyed vināsita. *p.p.*
Destroys vināseti ; ucchindati. *v.*
Determination adhiṭṭhāna. *n.*
Determines adhiṭṭhāti. *v.*
Develops bhāveti. *v.*
Deviates apakkamati. *v.*
Devotee, male upāsaka. *m.*
female upāsikā. *f.*
Devotion bhatti. *f.*
Did akā ; akāsi ; akari ; kari. *v.*
Dies marati ; cavati. *v.*
Difficult dukkara. *adj.*
Difficult to see duddasa. *adj.*
Diffuses pharati. *v.*
Diminishes apacināti. *v.*
Dimly mandālokena. *ad.*
Dirt mala. *n.*
Dirty upakkiliṭṭha. *p.p.*
Disappeared antarahita. *p.p.*
Disappears antaradhāyati ; vinassati. *v.*
Disappointed khinna. *p.p.*
Disciple sāvaka. *m.*
Discipline vinaya. *m.*
Disciplinary code vinaya. *m.*
Discourse desanā. *f.*
Disgrace parābhava. *m.*
Disgusting paṭikkūla. *adj.*
Dispatches vissajjeti ; peseti. *v.*
Dissension bheda ; vivāda. *m.*
Dissent, internal mithubheda. *m.*
Distinguished abhiññāta ; vi-
 siṭṭha. *p.p.*
Distributes vissajjeti ; bhājeti. *v.*
District padesa. *m.*
Diversified vicitta ; visiṭṭha ;
 vividha. *adj.*
Divided vibhatta ; bhājita. *p.p.*
Divides vibhajati ; bhājeti. *v.*
Divine dibba. *adj.*
Division vibhāga. *m.* aṅga. *n.*
Doer kāraka. *m.*
Doing kurumāna ; karonta.
pr.p. karaṇa. *ger.*
Donor dāyaka ; dātu. *m.*
Don't mā. *in.*
Doubt kaṅkhā ; vicikicchā. *f.*

- Drags near ākaḍḍhati. v.*
Drawing near upasaṅkamitvā. abs.
Drawn out abbūḷha. p.p.
Dream supina. n.
Drink peyya; pānaka. n.
Drinker of liquor majjapa. m.
Drinking hall āpānamandaḷa. n.
Drinks pivati. v.
Driving pājenta. pr.p.
Drunk pīta. p.p.
Drys up sussati. v.
Due course anupubba. n.
Dug out nikhāta. p.p.
Dung mala. n. asuci. m.
During vattante. loc.
Dust raja. m.n.
Dwarf lakunṭaka. adj.
Dweller vāsī m.
Dwelling place upassaya. m.
Dwells ajjhāvasati; viharati. v.
Dwindles parihāyati. v.
Dye rajana. n.
Dyed rañjita. adj.
Early kālass 'eva; pāto va. in.
Earthen mattikāmaya. adj.
Easily done sukara. adj.
Eastern puratthima. adj.
Easy to see sudassa. adj.
Eaten bhutta; khādita. p.p.
Eats asnāti; bhuñjati. v.
Ecclesiastic pabbajita. m.
Edge mukhavaṭṭi. f.
Effort parakkama. m.
Elapsed atikkanta. p.p.
Elder, the thera. m.
Elephant kuñjara. m.
Eliminated pahīna; p.p.
Else no ce. in.
Embarked ārūḷha. p.p.
Embarking (nāvā-) abhirūhana. ger.
Emperor adhirāja. m.
Employed niyutta. p.p.
Encounters samāgacchati. v.
Enjoying abhiramanta. pr.p.
Encircling parikkhepa. m.
Enclosure koṭṭhaka. m.
End anta. m.
Endeavours ussahati. v.
Endowed with patimandita; yutta. p.p.
Endurance adhivāsanā. f.
Endures sahati. v.
Engaged niyutta. p.p.
Enjoying anubhavanta. pr.p.
Enjoyment assāda. m.
Enjoys abhiramati. v.
Enlightened buddha; sambuddha. p.p.
Enlightenment buddhatta. n.
Enmity vera. n.
Enough alaṇ. in.
Enquiring upaparikkhanta. pr.p.
Enraged ruṭṭha; rosita. p.p.
Entered pavitṭha. p.p.
Entire sakala; niravasesa. adj.

- Envoy* rājadūta. *m.*
Equal sadisa ; sama ; samāna. *adj.*
Erects kāreti ; māpeti. *v.*
Erudition paṇḍicca. *n.*
Establishes paṭiṭṭhāpeti. *v.*
Establishing paṭiṭṭhāpayamāna. *pr.p.*
Et cetera ādi. *in.*
Even api. *in.*
Even sama. *adj.*
Excellent atisundara ; paṇīta ; viṣiṭṭha. *adj.*
Exceeding accanta. *adj.*
Except vinā. *in.* ṭhapetvā. *abs.*
Excess of rain ativuṭṭhi. *f.*
Exhausted parikkhīṇa ; khīṇa. *p.p.*
Exhaustion khaya. *m.*
Existence vutti ; pavatti. *f.*
Existing saṃvijjamāna. *pr.p.*
Exists vijjati ; vattati. *v.*
Expands tanoti. *v.*
Expects āgameti. *v.*
Expedient upakkama. *m.*
Expertness pāṭava. *m.* paṭutā. *f.*
Expresses pakāseti. *v.*
Exquisite ativisiṭṭha. *p.p.*
Extensive patthaṭa. *p.p.*
Eye of wisdom dhammacakkhu. *n.*
Face to face sakkhi, *in.* paccakkhaṇ. *ad.*
Facing abhimuka. *adj.*
Factor of knowledge bojjhaṅga. *m.*
Fails viḥāyati. *v.* (use with ablative).
Faith saddhā. *f.*
Faithful saddha. *adj.*
Far spent abhikkanta ; atikkanta. *p.p.*
Fathom vyāma. *m.*
Fatigued kilanta. *p.p.*
Fallen patita. *p.p.*
Falls down patati. *v.*
Falls into (sleep, etc.) okkamati. *v.*
Falsehood micchā ; musā. *in.*
Fame yasa. *m.n.* kitti. *f.*
Famous pākaṭa ; yasassī. *adj.*
Father tāta ; janaka ; pitu. *m.*
Fault otāra ; dosa. *m.* vajja. *n.*
Fear bhaya. *n.*
Feast sakkāra. *m.*
Fee for bringing up posāvanika. *n.*
Feeble dubbala. *adj.*
Feebleness dubbalya. *n.*
Feeding bhojana ; parivesanā. *ger.*
Feetlessness apadatā. *f.*
Feet upward uddhapāda. *adj.*
Festival chaṇa ; ussava. *m.*
Fetter (mental) saññojana. *n.*
Few thoka ; appaka ; katipaya. *adj.*
Fig (tree) assattha. *m.*
Fights yujjhati. *v.*

Fills pūreti. *v.*

Final osāna ; antima. *adj.*

Finally ante ; osāne. *loc.*

Finally passes away parinibbāti. *v.*

Finds pleasure in abhinandati. *v.* (with accusative).

Fire pāvaka. *m.*

Fire-fly khajjopanaka. *m.*

Firm dalha. *adj.*

Fish maccha. *m.*

Fisherman bālisika. *m.*

Fit anucchavika. *adj.*

Flag paṭākā. *f.*

Flees palāyati. *v.*

Flesh maṇsa. *n.*

Flock of birds dijagaṇa. *m.*

Foam pheṇa. *n.*

Followed by anugata ; parivuta. *p.p.*

Follows anveti ; anukkamati. *v.*

Food bhojana ; anna. *n.* go-cara ; āhāra. *m.*

Foolish muḥha ; bāla. *adj.*

For atthāya. *dat. sing.*

Force bala. *n.* balakkāra. *m.*

Forcibly pasayha. *abs.*

Foremost padhāna. *adj.*

Forgiven khantā. *p.p.*

Former purima. *adj.*

Foremost sabbapaṭhama ; agga. *adj.*

Forenoon pubbaṇha. *m.*

Forester vanacara. *m.*

Forsaking cāga. *ger.*

Fortnight addhamāsa. *m.*

Fortune sampatti. *f.*

Foul pūti. *adj.*

Fourfold catubbidha. *adj.*

Fragrance sugandha. *m.*

Fragrant sugandha. *adj.*

Fraternity saṅgha. *m.*

Fraudulent saṭha. *adj.*

Free from dust viraja. *adj.*

Freed mutta. *p.p.*

Fresh nava. *adj.*

Friend mitta. *m.* samma (only in vocative).

Friendliness mettā. *f.*

Friendship sohajja. *n.*

Frightened bhīta. *p.p.*

Frog maṇḍūka. *m.*

From afar dūrato. *ad.*

Frothy pheṇila. *adj.*

Frugal mitabbaya. *adj.*

Full puṇṇa. *p.p.*

Full of ākiṇṇa. *p.p.*

Full moon day puṇṇamī. *f.*

Further uttariṇ. *ad.*

Future anāgata. *adj.* (time) *m.*

Gain lābha. *m.*

Garage vāhanāgāra. *m.n.*

Garden ārāma. *m.* uyyāna. *n.*

Garrulous vācāla. *adj.*

Gatekeeper dovārika. *m.*

Gate tower gopura. *n.*

Gathers upacināti. *v.*

Generation kulaparivaṭṭa. *n.*

Getting down otaranta. *pr.p.*

Gilded suvaṇṇālitta. *p.p.*
Giver dāyaka ; dātu. *m.*
Gives up paṭinissajati. *v.*
Glad attamana ; tuṭṭha ; haṭṭha ; sumana. *adj.*
Gladdens pasādeti. *v.*
Glory teja ; yasa. *m.n.*
Glowing jotanta. *pr.p.* jalita. *p.p.*
Good pājana. *n.*
God sura ; deva. *m.*
Goes yāti. *v.*
Goes back paṭikkamati. *v.*
Goes beyond atikkamati. *v.*
Goes out niyyāti. *v.*
Going gamana. *ger.*
Gold kaṇaka ; suvaṇṇa. *n.*
Golden suvaṇṇamaya. *adj.*
Goldsmith suvaṇṇakāra. *m.*
Gone pakkanta ; yāta. *p.p.*
Gone astray mūḷha. *p.p.*
Gone away apakkanta. *p.p.*
Gone over atikkanta. *p.p.*
Got (he) alattha. *v.*
Got up ārūḷha ; utṭhita. *p.p.*
Grammarian veyyākaraṇika. *m.*
Gratification cetopasāda. *m.*
Great vipula ; mahanta. *adj.*
Greatness seṭṭhatā. *f.*
Greatest mahattama. *adj.*
Great mass khandha. *m.* rāsi. *f.*
Greatly beneficial mahānisaṇsa. *adj.*
Groom assagopaka ; assabhaṇḍaka. *m.*

Gross thūla. *adj.*
Grove saṇḍa. *m.*
Growing vaḍḍhanta. *pr.p.*
Grown up vuddha. *p.p.*
Grows rūhati ; vaḍḍhati. *v.*
Guards gopeti ; rakkhati. *v.*
Gum silesikā. *f.*
Hand bhuja ; hattha. *m.*
Hands over paṭicchāpeti. *v.*
Handful muṭṭhimatta. *adj.*
Handsome abhiūpa. *adj.*
Happiness sukha. *n.*
Happy state sugati. *f.*
Hard food khajja. *n.*
Harvest dhaññaphala. *n.*
Has been babhūva. *v.*
Has grieved susoca. *v.*
Has left jahāra. *v.*
Hasty sāhasika. *adj.*
Having abandoned pahāya. *abs.*
Having approached upecca. *abs.*
Having assembled samāgama ; saṅgama. *abs.*
Having been hutvā. *abs.*
Having begun ārabha. *abs.*
Having been born uppajja. *abs.*
Having brought ānīya āhariya. *abs.*
Having called pakkosivā. *abs.*
Having carried netvā. *abs.*
Having considered anuvicca ; viceyya. *abs.*
Having consulted mantetvā. *abs.*
Having covered chādetvā. *abs.*
Having divided vibhajja. *abs.*

Having ejected nīharitvā. *abs.*

Having entered pavissa ; pavisiya. *abs.*

Having forgotten sammuyha. *abs.*

Having got upalabbha. *abs.*

Having in front purakkhatvā. *abs.*

Having knocked down nihacca. *abs.*

Having known ñatvā ; viditvā ; aññāya ; jānitvā. *abs.*

Having removed vineyya. *abs.*

Having risen up uṭṭhāya. *abs.*

Having sat nisajja. *abs.*

Having sent pesetvā. *abs.*

Having separated vivicca. *abs.*

Having struck āhacca. *abs.*

Having taken ādāya. *abs.*

Having thatched chādetvā. *abs.*

Having trapped rundhitvā. *abs.*

Having trodden akkamma. *abs.*

Having understood avecca ; aññāya. *abs.*

Having vexed upahacca. *abs.*

Having wasted khepetvā. *abs.*

Hawks (vāṇijjāya) āhiṇḍati. *v.*

Head sira. *m.n.* sīsa ; uttamaṅga. *n.*

Head downward avaṅsira. *adj.*

Health ārogya. *n.*

Healthy niroga ; aroga. *adj.*

Heaping up nicaya. *m.*

Heard assosi ; suṇi. *v.*

Heard suta. *p.p.*

Hearing savaṇa. *ger.*

Heat teja. *m.n.* uṇha. *n.*

Heat of the sun ātapa. *m.*

Heated tatta ; tāpita. *p.p.*

Heavenly dibba. *adj.*

Heavenly messenger devadūta. *m.*

Heaviness gārava. *m.*

Hell niraya. *m.*

Hellish āpāyika. *adj.*

Help upakāra ; anuggaha. *m.*

Helpless anātha. *adj.*

Helps upatthambheti ; anuggaṇhāti. *v.*

Here iha ; atra. *in.*

Heretic micchādiṭṭhika ; titthiya. *m.*

Heretical titthiya. *adj.*

Hermit tāpasa ; tapassī. *m.*

Hermitage assama. *m.*

Hero vīra ; sūra. *m.*

Heroism sūratā ; vīratā. *f.*

Hexagonal chaḷaṇsa. *adj.*

Higher uttaritara ; uccatara. *adj.*

Highest uttama ; agga ; seṭṭha. *adj.*

Highroad addhāna. *n.*

Highway mahāmagga. *m.*

Highwayman panthaghātaka. *m.*

Hindermost sabbapacchima. *adj.*

Hindrance nīvaraṇa. *n.* bādhā. *f.*

Hitting ghaṭṭenta. *pr.p.*

Hold gahaṇa *ger.*

Homage gārava. *m.*

Homelessness anagāriya. *n.*

Honest uju ; akuṭila. *adj.*

Honoured mānita ; mahita ;
garukata. *p.p.*

Horn siṅga. *n.*

Horse-trappings assabhaṇḍaka.
n.

Hospitality sakkāra. *m.*

Hostile king paṭirāja. *m.*

House upassaya. *m.* agāra ;
geha ; nivesana. *n.*

Household life gharāvāsa. *m.*

Hunter luddaka. *m.*

How much kittaka. *adj.*

Hub nābhi. *f.*

Huge mahanta ; visāla. *adj.*

Humanity manussatta. *n.*

Hurls khipati. *v.*

Hymn gīta. *n.*

Idea mati. *f.* mata. *n.*

Idiot eḷamūga. *m.*

Ignoble anariya. *adj.*

Ignorant appassuta. *adj.*

Imitation anukaraṇa. *ger.*

Immense atimahanta ; vipula.
adj.

Immeasurable appameyya. *pt.p.*

Immediately following ānan-
tarika. *adj.*

Impermanent anicca. *adj.*

Impostor paṭirūpaka. *m.*

Impure asuci. *adj.*

In all probability ekaṇsena. *ad.*

In another way aññathā. *ad.*

Inappropriate ananucchavika.
adj.

In both ways ubhayathā. *ad.*

Increase vuddhi. *f.* udaya. *m.*

Injury apakāra. *m.*

Increasing vaḍḍhenta. *pr.p.*

Increases vaḍḍhati ; abdivaḍ-
ḍhati. *v.*

Indeed khalu. *in.*

India jambudīpa. *m.*

In every way sabbaso ; sabba-
thā. *ad.*

Infant thanapa. *m.*

Inferior nīca ; adhama. *adj.*

Inform nivedeti ; paṭivedeti ;
ācikkhati. *v.*

Inheritance dāyāda. *m.*

In many ways bahuso ; bahu-
dhā. *ad.*

Inner part abbhantara. *n.*

Inner village antogāma. *m.*

Innumerable asaṅkheyya. *pt.p.*

In olden days purā. *in.*

Insight paṭivedha. *m.*

Inspecting upaparikkhanta.
pr.p.

Intermediate quarter anudisā. *f.*

Interview sākacchā *f.*

Intoxicated matta. *p.p.*

Invites nimanteti. *v.*

Iron aya. *m.n.*

Iron safe ayopeḷā. *f.*

Irritated anattamana. *adj.*

Is able pahoti. *v.*
Is accompanied parivāriyati. *v.*
Is attacked pahariyati. *v.*
Is avoided vajjiyati; cajiyati. *v.*
Is becoming bhūyati. *v.*
Is born nibbattati. *v.*
Is bound bajjhati. *v.*
Is bought kiṇiyati. *v.*
Is broken bhijjati. *v.*
Is buried nikhanīyati. *v.*
Is burnt dayhati. *v.*
Is carried nīyati. *v.*
Is collected cīyati. *v.*
Is cut chijjati. *v.*
Is deposited nidhīyati. *v.*
Is done kariyati. *v.*
Is eaten khajjati. *v.*
Is entered pavisiyati. *v.*
Is esteemed agghīyati. *v.*
Is fed bhojīyati. *v.*
Is floated vuyhati. *v.*
Is got labbhati. *v.*
Is heard sūyati; suyyati. *v.*
Is hung olambīyati. *v.*
Is killed haññati. *v.*
Is led niyyati. *v.*
Is opened avāpurīyati. *v.*
Is perfumed vāsīyati. *v.*
Is plundered acchindīyati. *v.*
Is read paṭhīyati. *v.*
Is remembered sarīyati. *v.*
Is said vuccati; pavuccati. *d.*
Is served up upaṭṭhīyati. *v.*

Is slain māriyati. *v.*
Is tormented hiṇsiyati. *v.*
Is wounded vaṇiyati. *v.*
Jasmine sumanā. *f.*
Jewel ratana. *n.*
Jewel throne maṇipallāṅka. *m.*
Journey cārikā. *f.* gamana. *n.*
Journeying sañcaranta. *pr.p.*
Joy pīti. *f.* pāmojja; somanassa. *n.* hāsa. *m.*
Joyful haṭṭha; tuṭṭha. *p.p.* sumana. *adj.*
Judge vinicchayāmacca. *m.*
Jumps up abbhuggacchati. *v.*
Junction siṅghāṭaka. *n.* magga-samāgama. *m.*
Just as yathā—tathā; seyyathā pi. *in.*
Just as if seyyathā pi nāma. *in.*
Just so evaṃ eva; tathā. *in.*
Justice yutti. *f.*
Keeping company with upasevanā. *f.*
Keeps ṭapeti; nikkhipati. *v.*
Keeps company with payirupāsati. *v.*
Keeps in mind manasikaroti. *v.*
Keeps silence tuṇhī bhavati.
Kept nikkhita; ṭhapita. *p.p.*
Killed mārita; hata. *p.p.*
Killer māretu. *m.*
Kills hanati; hanti; māreti. *v.*
Kind jāti; vikati. *f.*
Kind kāruṇika; dayālu. *adj.*
Kindness dāyā; karuṇā. *f.*

- King* rāja. *m.*
Kingdom rajja ; vijita. *n.*
Kingship rajja. *n.*
Knee-deep jaṇṇumatta. *adj.*
Knocked against paṭihata. *p.p.*
Knocks on or at ākoṭeti. *v.*
Knower ñātu. *m.*
Knowing jānanta ; vijānanta. *pr.p.*
Knowledge ñāṇa. *n.* paññā. *f.*
Knows jānāti ; vijānāti. *v.*
Knows clearly pajānāti. *v.*
Knows perfectly parijānāti. *v.*
Labourer vetanika ; kamma-kāra. *m.*
Lad māṇavaka. *m.*
Ladder nisseṇī. *f.*
Ladle uḷuṅka. *m.*
Laid down paññatta ; nipanna. *p.p.*
Lake sara. *m.n.*
Lamenting vilapamāna. *pr.p.*
Last pacchima. *adj.*
Laughter hāsa. *m.* hasana. *n.*
Land thala. *n.*
Lass māṇavī. *f.*
Last pacchima ; antima. *adj.*
Lasts pavattati. *v.*
Latch aggala. *n.*
Law-book nītigantha. *m.*
Layman gihī ; upāsaka. *m.*
Laywoman upāsikā. *f.*
Leader nāyaka ; pāmokkha. *m.*
Leaf-hut paṇṇasālā. *f.*
League yojana. *n.* (about 7 miles)
Learned bahussuta. *adj.*
Learnedness bāhusacca. *n.*
Leaves cajati. *v.*
Leaves the household life pab-bajati ; abhinikkhamati. *v.*
Leaving jahitvā. *abs.*
Left vāma. *adj.*
Letter sāsana ; lekhaṇa. *n.*
Liberal donor dānapati. *m.*
Library potthakālaya. *m.*
Lid pidhāna ; apidhāna. *n.*
Lie musā. *in.* asacca. *n.*
Life jīva. *m.* jīvita ; carita. *n.*
Life of a recluse sāmañña. *n.*
Light lahu ; sallahuka. *adj.*
Lightness lahutā. *f.*
Likewise tath 'eva. *in.*
Limb aṅga. *n.*
Limit odhi. *m.* sīmā. *f.*
Line panti. *f.*
Listening suṇanta. *pr.p.* sa-vaṇa. *ger.*
Literature ganthāvali. *f.*
Little thoka ; appaka. *adj.*
Liquor, fermented meraya. *n.*
Liquor, distilled surā. *f.*
Living jīvana. *ger.*
Living jīvanta. *pr.p.*
Living being pāṇaka ; satta ; pāṇī. *m.*
Livelihood jīvikā. *f.*
Lives in adhivasati. *v.*
Lives together saṇvasati. *v.*

Located patitṭhāpita. *p.p.*
Lodging nivesana. *n.*
Logician takkika. *m.*
Long time addhā. *m.* dīgha-
 rattan; ciraṇ. *ad.*
Longing of a pregnant woman
 dohaḷa. *m.*
Lord nātha; ayya. *m.*
Lordship ādhipacca. *n.*
Lost naṭṭha. *p.p.*
Lotus paṇkaja; sārasa. *n.*
Love pema. *n.* sineha; pasāda.
m.
Lovely pāsādika. *adj.*
Lover vāritaka (*lit.* betrothed);
 piyāyaka. *m.*
Low-caste man vasala. *m.*
Lowest heṭṭhima. *adj.*
Lust taṇhā. *f.*
Lustre obhāsa. *m.*
Lutanist veṇika. *m.*
Lying down nipanna. *p.p.*
Made of silver rajatamaya. *adj.*
Made ready paṭiyatta. *p.p.*
Magnificently viṣiṭṭhākārena.
ad.
Maid paricārikā. *f.*
Makes less apacināti. *v.*
Makes ready paṭiyādeti. *v.*
Making a noise ravamāna. *pr.p.*
Mammal khīrapāyī. *m.*
Mango-fruit amba. *n.*
Manifest pātubhūta; pākaṭa.
p.p.
Manifested pāturahosi. *v.*

Manifests pakāseti; pātubha-
 vati. *v.*
Mansion bhavana. *n.* vimāna.
m.n.
Mantle kañcuka. *m.*
Many aneka. *adj.*
Many times bahukkhattuṇ. *ad.*
Marches against abbhuyyāti. *v.*
Marine sāmuddika. *adj.*
Marks out paricchindati. *v.*
Marries āvāheti or vivāheti. *v.*
Mass of rock pabbatakūṭa. *m.n.*
Master (teacher) satthu. *m.*
Mat kilañja. *m.*
Matrimonial āvāha-vivāhika.
adj.
May, month of, Vesākha. *m.*
May be siyā; bhavye. *v.*
Mean dīna. *adj.* (*p.p.*).
Meaning attha. *m.*
Means upakkama; upāya. *m.*
Measurable meyya. *pt.p.*
Measured mita. *p.p.*
Measureless appameyya. *pt.p.*
Measures mināti. *v.*
Medicine bhesajja. *n.*
Meditation jhāna. *n.*
Meets together sannipatati. *v.*
Menacing santajjenta. *pr.p.*
Mental mānasika; manomaya.
adj.
Meritorious deed puñña; kusa-
 lakamma. *n.*
Merry tuṭṭha. *p.p.*
Message sāsaṇa. *n.*

Messenger dūta ; sāsanahāraka.
m.

Method pariyāya ; ākāra. *m.*

Metrics chanda. *m.n.*

Metropolis rājadhāni. *f.*

Middle, the majjha. *m.*

Middling majjhima. *adj.*

Milk paya. *m.n.* duddha. *n.*

Milked duddha. *p.p.*

Mind mānasa ; citta. *n.*

Minute muhutta. *n.*

Miracle pāṭihāriya. *n.*

Mischief apakāra. *m.*

Misdeed dosa. *m.* vajja. *n.*

Miserable dīna ; dukkhita. *p.p.*

Miserly luddha. *p.p.*

Misfortune vipatti. *f.*

Mistress sāminī. *f.*

Mixed saṅkiṇṇa ; missita. *p.p.*

Mixed with ghee ghātika. *adj.*

Modern ajjatana. *adj.*

Moment khaṇa. *m.*

Monk pabbajita ; samaṇa ; ta-
podhana. *m.*

Moon nisākara ; canda. *m.*

Monkey makkāṭa. *m.*

More bhīyo. *in.*

Most accanta. *adj.*

Mounting abhirūhana. *ger.*

Movable cālanīya. *pt.p.*

Moves calati ; sañcarati ; sañ-
kamati. *v.*

Moving about saṅsaraṇa. *ger.*
saṅsaranta. *pr.p.*

Moves aside apeti. *v.*

Moves off apagacchati. *v.*

Mowed lūna. *p.p.*

Much ailing bāvābādha. *adj.*

Much heated kaṭhita. *p.p.*

Much valuable mahārāha. *adj.*

Multi-coloured nānāvanna. *adj.*

Music vādita. *n.*

Musical instrument turiya ; turi-
yabhaṇḍa. *n.*

My dear bho. *in.*

Naked nagga. *adj.*

Naked ascetic niganṭha. *m.*

Naught na kiñci. *in.*

Nave nābhi. *f.*

Near avidura ; āsanna ; samīpa.
adj.

Necessity attha. *m.*

Need payojana. *n.*

Neglects pamajjati. *v.*

Neighbourhood sāmanta ; āsan-
natṭhāna. *n.*

Never na kudācanaṃ. *ad.*

New nava ; abhinava. *adj.*

News vuttanta. *m.* pavatti. *f.*

Noble seṭṭha ; uttama ; vara.
adj.

Noble person ariya. *m.*

Noble truth ariyasacca. *n.*

Novel navakathā. *f.*

Nobler uttaritara ; seṭṭhatara.
adj.

Nobody na koci. *in.*

Noise rava. *m.*

Norm dhamma. *m.*

Not destroyed anūhata. *p.p.*
Not seldom abhiñhañ. *ad.*
Nourished posita ; puṭṭha. *p.p.*
Nourishing ojavanta. *adj.*
Novice monk sāmaṇera. *m.*
Nun bhikkhunī. *f.*
Nursing upaṭṭhāna. *ger.* upaṭ-
 ṭhahanta. *pr.p.*
Object gocara. *m.*
Observance pālana ; rakkhana.
ger.
Obstructed ruddha ; bādhita.
p.p.
Obtained laddha. *p.p.*
Occasion avatthā. *f.*
Odour gandha. *m.*
Of other faiths aññatitthiya.
adj.
Oil tela. *n.*
Ola tālapaṇṇa. *n.*
Old jina. *p.p.*
Old age jarā. *f.*
Olden purātana ; sanantana.
adj.
Omniscience sabbaññutā. *f.*
On account of nissāya ; paṭicca.
in. (abs.).
On that account tato nidānañ.
ad.
Once ekakkhattuñ ; ekadā. *ad.*
Once a fortnight anvaddhamā-
 sañ. *ad.*
One by one ekeka. *adj.*
One and a half diyadḍha. *m.*
One-eyed ekakkhika ; kāṇa. *adj.*

Only eva. *in.*
Oozes paggharati. *v.*
Open air abbhokāsa ; ajjho-
 kāsa. *m.*
Opposite abhimukha ; virud-
 dha. *adj.*
Oppressed by abhipīḷita. *p.p.*
Orange-coloured kāsāva. *adj.*
Order kama ; anukkama ; *m.*
 paṭipāṭi. *f.*
Ordination, higher upasam-
 padā. *f.*
Originally sabbapaṭhamañ. *ad.*
Ornament ābharana ; pilan-
 dhana. *n.*
Orphan amātāpitika. *adj.*
Other world paraloka. *m.*
Ought to be bhavitabba. *pt.p.*
Overhead upari. *in.* matthake.
loc.
Own saka. *adj.*
Own mind sacitta. *n.*
Owner sāmika. *m.*
Pagoda cetiya. *n.*
Pain vedanā. *f.*
Pair yuga ; yugala ; dvaya ;
 dvika. *n.*
Palace rājabhavana. *n.*
Palmyra leaf tālapaṇṇa. *n.*
Park ārāma. *m.*
Partakes (of food) paribhuñ-
 jati. *v.*
Passes away cavati. *v.*
Passionless viraja. *adj.*

- Paternal* pettika ; pitusantaka.
adj.
Pavilion maṇḍapa. *m.*
Paying honour sakkaronta ;
garukaronta. *pr.p.*
Paying respect mānenta ; pū-
jenta. *pr.p.*
Peak kūṭa. *n.*
Peaceful nibbuta ; santa. *p.p.*
Peasant gāmika ; jānapadika.
m.
Pedestrian padika. *m.*
People jana. *m.* janatā. *f.*
Perceiver mantu. *m.*
Perfect knowledge abhisam-
bodhi. *f.*
Perfection sambodhi. *f.* (*lit.*
perfect enlightenment).
Performs sampādeti ; payoja-
yati ; karoti. *v.*
Perhaps karahaci. *in.*
Perishes vinassati. *v.*
Perishing vinassanta. *pr.p.*
Person puggala. *m.*
Piece khaṇḍa. *n.*
Pike (for guiding elephant)
tutta. *n.*
Pilgrim pariyaṭaka. *m.*
Pitcher kuṇḍikā. *f.*
Placed ṭhapita ; nikkhitta. *p.p.*
Places ṭhapeti ; nikkhipati. *v.*
Planter ropaka ; ropa. *m.*
Platform vedikā. *f.* around a
shrine cetiyaṅgaṇa. *n.*
Plays dibbati ; kīlati. *v.*
Pleasance uyyāna. *n.*
Pleasure pīti ; tuṭṭhi. *f.*
Plot of ground bhūmibhāga. *m.*
Plough naṅgala. *n.*
Ploughed kasita ; kaṭṭha. *p.*
Ploughing kasana. *ger.*
Poison visa. *n.*
Polished maṭṭha. *p.p.*
Pondering jhāyanta ; vitak-
kenta. *pr.p.*
Ponders jhāyati. *v.*
Poor adhana ; daḷidda. *adj.*
Populace janatā. *f.*
Prick sokara. *n.*
Position ṭhāna ; ṭhānantara. *n.*
Possessed of supernatural power
iddhimantu. *adj.*
Possessing armies seniya. *adj.*
Potter kumbhakāra.
Poverty dāḷiddiya. *n.*
Pouring āsiñcanta ; ākiranta.
pr.p.
Pours āsiñcati. *v.*
Powders cuṇṇeti. *v.*
Power bala. *n.* ānubhāva. *m.*
Practised, well sucinṇa. *p.p.*
Practises anuyuñjati ; paṭipaj-
jati. *v.*
Praise thuti. *f.*
Praised abhiṭṭhuta ; vaṇṇita.
p.p.
Praising thomenta. *pr.p.*
Praises abhitthavati ; paṇṇa-
sati. *v.*
Preacher desaka ; kathika. *m.*

Preaching desenta. *pr.p.*
Preceptor upajjhāya. *m.*
Precious anaggha; mahāraha. *adj.*
Precious thing ratana. *n.*
Predisposition anusaya. *m.*
Pregnant garugabbhā. *f.*
Prepared paṭiyatta; • sajjita; paññatta. *p.p.* (the last is used in connection with beds and seats).
Presence abhimukha. *n.*
Present vijjamāna; sammuka. *adj.*
Present paṇṇākāra. *m.*
Prince rājakumāra. *m.*
Proceeds abhikkamati. *v.*
Proclaimed ghuṭṭha. *p.p.*
Proclaims pakāseti. *v.*
Produced uppādita. *p.p.*
Produces nibbatteti; uppādeti; janeti. *v.*
Professor paṇḍitācariya. *m.*
Profit attha; ānisaṇsa. *m.*
Promises paṭijānāti. *v.*
Property santaka. *m.*
Prosper samijjhati. *v.*
Protected gopita; gutta. *p.p.*
Protection pālana; rakkhana. *ger.*
Protector pāletu; pālaka. *m.*
Protects gopeti; rakkhati. *v.*
Protecting rakkhanta. *pr.p.*
Provides sampādeti. *v.*
Province padesa; janapada. *m.*

Provision upakaraṇa; for journey pātheyya. *n.*
Provoked ruṭṭha. *p.p.*
Proximity samīpa. *n.*
Public, the mahājana. *m.*
Pulpit dhammāsana. *n.*
Purification pariyodapanā. *f.*
Purity visuddhi. *f.*
Purse pasibbaka. *m.*
Pursuit upasevanā. *f.*
Putrid pūti. *adj.*
Puts in pakkipati. *v.*
Puts in order paṭisāmeti. *v.*
Queen mahesī; rājadevī. *f.*
Question pañha. 3.
Questioned pucchita; puṭṭha. *p.p.*
Rainy season vassāna. *m.*
Raised uppādita; uṭṭhāpita. *p.p.*
Raises uppādeti; nibbatteti. *v.*
Raises up ukkipati; ussāpeti. *v.*
Rampart pākāra. *m.*
Range rāji; panti. *f.*
Rare dullabha. *adj.*
Reaches upagacchati; upasaṅkamati. *v.*
Realm rajja. *n.*
Rebirth punabbhava. *m.*
Rebuked akkuṭṭha. *p.p.*
Received labhi. *v.* laddha. *p.p.*
Receives paṭigaṇhāti; labhati. *v.*

- Recites* sajjhāyati. *v.*
Receiving labhanta. *pr.p.*
Recluse samaṇa ; pabbajita. *m.*
Recognition vijānana; saññāna. *n.*
Recurring series anuppabandha. *m.*
Refuge saraṇa. *n.*
Refuse kacavara. *m.* mala. *n.*
Refusal paṭikkhepa. *m.*
Refuses paṭikkhipati. *v.*
Regains paṭilabhati. *v.* (*memory*) paccupaṭṭhāpeti. *v.*
Regular order anukkama. *m.* ānupubbī. *f.*
Rehearsal saṅgīti. *f.*
Reign rajjakāla. *m.*
Reigning rajjaṇ karenta. *pr.p.*
Rejoices abhinandati. *v.*
Rejoicing abhinandana ; nandana. *ger.*
Relation ñāti. *m.*
Released mutta ; vipphamutta. *p.p.*
Relic dhātu. *f.*
Religion samaya. *m.* sāsana. *n.*
Remaining avasesa. *adj.* avasiṭṭha. *p.p.*
Remembering anussaranta. *pr.p.*
Remembers anussarati. *v.*
Remote paccantima. *adj.*
Removed apanīta. *p.p.*
Removed of apagata ; vigata. *p.p.*
Removed from onīta. *p.p.*
Removes vajjeti ; parivajjeti. *v.*
Removes (a hat, etc.) omuñcati. *v.*
Repairs paṭisaṅkharoti. *v.*
Repents anutappati. *v.*
Replied paccassosi. *v.*
Replies paṭivacanaṇ deti. *v.*
Reply paṭivacana. *n.*
Report pavatti ; vāttā. *f.*
Represented upanīta. *p.p.*
Requested yācita. *p.p.*
Residence vāsa. *m.* vāsaṭṭhāna. *n.*
Resolves adhiṭṭhāti. *v.*
Resounded kūjita. *p.p.*
Respect gārava. *m.*
Resthouse āvasathāgāra. *m.*
Restrains saññamayati. *v.*
Result ānisaṇsa ; vipāka. *m.* phala. *n.*
Retains (memory) paccupaṭṭhāpeti. *v.*
Returns paṭinivattati ; paccāgacchati. *v.*
Reverence apaciti. *f.* gārava. *m.*
Reviles paribhāsati ; akkosati. *v.*
Rice milk (khīra-) pāyāsa. *m.*
Rice-merchant taṇḍulika. *m.*
Right (side) dakkhiṇa. *adj.*
Righeous dhammaṭṭha ; dhammika. *adj.*
Rinses pakkhāleti. *v.*
Rise udaya. *m.*

Risen udita ; uppanna. *p.p.*
Roaring gajjanta. *pr.p.*
Robber cora. *m.*
Robe (of a monk) cīvara. *n.*
Robed nivāsāpita. *p.p.*
Robing (himself) nivāsetvā. *abs.*
Rolls pavatṭeti ; parivatteti. *v.t.*
Rolling parivattenta. *pr.p.*
Roof-gable gopānasī. *f.*
Royal rājakīya. (*in some compounds*) maṅgala. *adj.*
Royal chamber sirigabbha. *m.*
Royal city rājadhāni. *f.*
Royal sage rājisi. *m.*
Ruin parābhava. *m.*
Rules of conduct sikkhā. *f.*
samācāra. *m.*
Running about paridhāvamāna. *pr.p.*
Runs against abhidhāvati. *v.*
Runs around paridhāvati. *v.*
Runs here and there ādhāvati. *v.*
Rust mala. *n.*
Sacrifice yañña. *m.*
Safeguards rakkhati. *v.*
Said āha. *v.* bhāsita ; vutta. *p.p.*
Sailor nāvika. *m.* woman nāvikī. *f.*
Saint arahanta. *m.*
Sal-grove sālavana. *n.*
Salted loṇika. *adj.*
Salutes abhivādeti. *v.*
Same thing tad 'eva.

Sandal upāhana. *m.*
Sandal-wood candana. *n.*
Sanskrit (language) Sakkata bhāsā. *f.*
Satisfaction titti. *f.*
Satisfies santappeti. *v.*
Saying bhāsita. *ger.* vaca. *m.n.*
Saying vadanta ; kathenta. *pr.p.*
Says bhāsati ; vadati. *v.*
Scalp sīsacchavi. *f.*
Scatters ākirati. *v.*
Scatters about vikirati. *v.*
Scented vāsita. *p.p.*
Scented water gandhodaka. *n.*
Sceptre (-javalin) cakkāyudha. *n.*
Screams ravati. *v.*
School satthasālā. *f.*
Searches pariyesati ; gavesati. *v.*
Seated āsina ; nisinna. *p.p.*
Secluded vupakaṭṭha ; paṭisal-lina. *p.p.*
Secret raha. *m.n.*
Seca nikāya ; gaṇa. *m.*
Seeing dassana. *ger.* passanta. *pr.p.*
Seeking pariyesamāna. *pr.p.*
Seen diṭṭha. *p.p.*
Selects uccināti. *v.*
Sends pahināti. *v.*
Sends for pakkosāpeti. *v.*
Sends away uyyojeti. *v.*
Sense indriya. *n.*

- Sentence* vākya. *n.*
Sensible satimantu. *adj.*
Sensual pleasure kāma. *m.*
Separating viyojenta. *pr.p.*
Sermon sutta. *n.*
Serpent bhujaga ; uraga. *m.*
Serves paricarati. *v.*
Serves while eating parivisati. *v.*
Servitor upaṭṭhāka. *m.*
Set forth nikkhami. *v.*
Setting down attha ; atthagama. *m.*
Severe kaṭuka ; tikhīṇa. *adj.*
Shakes dhunāti ; kampeti ; cāleti. *v.*
Shape saṇṭhāna. *n.*
Shares bhājeti ; vibhajati. *v.*
Shares with saṇvibhajati. *v.*
Sheep meṇḍa. *m.*
Sheer accanta ; tikhīṇa. *adj.*
Shines jalati ; bhāsati ; dippati ; jotati. *v.*
Shines very much atirocati. *v.*
Shining jalanta ; tapanta ; jotanta ; tapamāna. *pr.p.*
Should be adopted vattettabba. *pt.p.*
Should be brought āharitabba. *pt.p.*
Should be carried hāriya ; haritabba. *pt.p.*
Should be given dātabba ; deyya. *pt.p.*
Should be informed ārocetabba. *pt.p.*
Should be kept ṭhapetabba. *pt.p.*
Should be killed māretabba. *pt.p.*
Should be obeyed anuvattitabba. *pt.p.*
Should be respected garukātabba. *pt.p.*
Should be sent pesetabba. *pt.p.*
Should be slain māretabba. *pt.p.*
Should be taken gayha. *pt.p.*
Should be thought cinteyya. *pt.p.*
Shouts ugghoseti. *v.*
Showing dassenta. *pr.p.*
Shows dasseti. *v.*
Shut pihita. *p.p.*
Sick gilāna ; rogī. *adj.*
Sickness ābādha ; roga. *m.*
gelañña. n.
Sight dassana. *n.*
Silk cotton tree simbalī. *m.*
Silver rajata. *n.*
Similar sadisa ; samāna ; tulya. *adj.*
Similarly tath 'eva. *in.*
Since paṭṭhāya (with ablative) *in.*
Since then tato paṭṭhāya. *in.*
Sinful pāpa ; pāpī. *adj.*
Singing gāyanta. *pr.p.*
Singing gīta ; gāyana. *ger.*
Single ekaka. *adj.*

- Sings* gāyati. *v.*
Sinhalese Sīhaḷa. *adj.*
Sire deva ! *m.*
Sister's son bhāgiṇeyya. *m.*
Sitting nisinnaka. *adj.* nisī-
danta. *pr.p.*
Skill nepuñña ; kosalla. *n.*
Skilful nipuṇa ; kusala ; susik-
khita. *adj.*
Sky nabha. *m.n.* ākāsa. *m.*
Slandering abbhācikkhana. *n.*
Sleeping place senāsana ; saya-
naṭṭhāna. *n.*
Small bed mañcaka. *m.*
Small chair pīṭhaka. *n.*
Smeared with makkhita. *p.p.*
Smells ghāyati. *v.*
Smoke dhūma. *m.*
Smokeless vidhūma. *adj.*
Smooth maṭṭha. *adj.*
Smooths samaṇ karoti.
Snare pāsa. *m.*
Snatching life vayohara. *adj.*
Sneezing khipanta. *pr.p.*
Sofa pallaṅka. *m.*
Soft muduka. *adj.*
Soiled malina. *adj.*
Soldier yodha ; bhaṭa. *m.*
Sometimes kudācanaṇ. *ad.*
Son tāta ; putta. *m.*
Song gīta. *n.*
Sort vikati , jāti. *f.*
Sounds (a drum, etc.) vādeti. *v.*
Sows vapati. *v.*
Space okāsa. *m.*
Special umbrella atichatta. *n.*
Speed java ; vega. *m.*
Spends vissajjeti ; time vītinā-
meti. *v.*
Spinning kantanta. *pr.p.*
Splendour teja ; *m.n.*
Splits phāleti. *v.*
Spoon kaṭacchu. *m.*
Spoke ara. *n.*
Spoken vutta ; kathita. *p.p.*
Spotted citta ; kammāsa. *adj.*
Sphere (of sense) āyatana. *n.*
Spread atthata. *p.p.*
Spreads attharati ; pattharati.
v.
Springs from pabhavati. *v.*
Sprinkling āsiñcanta. *pr.p.*
Sprinkles āsiñcati. *v.*
Sprout of a lotus bhisā. *n.*
Spy cara ; carapurisa. *m.*
Some ekacca. *adj.*
Something kiñci. *in.*
Sometimes kudācanaṇ. *in.*
Son atraja. *m.*
Soothsayer nimittapāṭhaka. *m.*
Squanders vināseti. *v.*
Stable assāsālā. *f.*
Stainless vīatamala. *adj.*
Stands up uṭṭhahati. *v.*
Star tārā ; tārakā. *f.*
State couch sirisayana. *n.*
State (of a being) attabhāva. *m.*
State of being calmed samitatta.
n.

Stays paṭivasati ; tiṭṭhati. *v.*
Steals avaharati. *v.*
Storeyed bhūmaka. *adj.* (found in compounds).
Straight uju. *adj.*
Stranger āgantuka. *m.*
Straw palāla. *n.*
Streamer dhaja. *m.*
Strength bala. *n.* thāma. *m.*
Stretches pasāreti. *v.*
Strews okirati. *v.*
Strife parakkama. *m.*
Strikes paharati. *v.*
Striking paharanta ; pothenta. *pr.p.*
String hāra. *m.*
Strings āvunāti. *v.*
Strives parakkamati ; ussahati ; upakkamati. *v.*
Studded with khacita. *p.p.*
Stump khāṇu. *m.*
Subdued danta. *p.p.*
Subdues dameti. *v.*
Suburb upanagara. *n.*
Such tādisa ; evaṇūpa. *adj.*
Suffers vindati ; anūbhavatī. *v.*
Suffuses pharati. *v.*
Suitable patiṇūpa ; anucchavika. *adj.*
Summum bonum of the Buddhists nibbāna. *n.*
Sun dinakara ; pabhaṅkara. *m.*
Sunset suriyatthaṅgama. *m.*
Superior adhipati ; adhipa. *m.*

Supernatural knowledge abhiññā. *f.*
Supernatural power iddhi. *f.* iddhibala. *n.*
Supplies with sampādeti. *v.*
Supporting saṅgaṇhanta. *pr.p.*
Supports saṅgaṇhāti ; bharati. *v.*
Supreme knowledge sabbaññutanāna. *n.*
Sure dhuva. *adj.*
Surely ve ; kāmaṇ. *in.*
Surface tala ; piṭṭha. *n.*
Surpasses atikkamati. *v.*
Surrounded by parivuta ; parikhitta. *p.p.*
Surrounds parivāreti. *v.*
Swan haṇsa. *m.*
Swarm saṇḍa. *m.*
Sweeps sammajjati. *v.*
Swept sammatṭha ; sammajjita. *p.p.*
Synonym pariyāya. *m. m.*
Syrup pāna ; pānaka. *n.*
Tail naṅguṭṭha. *n.* vāladhi. *m.*
Taker gāhaka. *m.*
Takes in paveseti. *v.*
Takes off (a hat, etc.) omuñcati. *v.*
Takes refuge in saraṇaṇ gacchati.
Takes trouble vihaṇāti. *v.*
Taking gahaṇa. *n.* gāha. *m.*
Talk, friendly sallāpa. *m.*
Talkative vācāla. *adj.*

Talking kathenta. *pr.p.*

Tamil Damīla. *adj.*

Taste rasa ; assāda. *m.*

Teacher ācariya : satthu. *m.*

Teaches sikkhāpeti ; uggāṇhāpeti. *v.*

Telling vadanta. *pr.p.*

Tells ācikkhati ; vadati. *v.*

Temple devāyatana. *n.*

Ten thousand nahuta. *n.*

Terrace ālinda. *m.*

Territory janapada. *m.*

That much tāvataka. *adj.*

Theft theyya ; coriya ; adinnā-dāna. *n.*

Therefore tasmā. *in.*

Thereupon atha. *in.*

Thickly ghaṇaṇ *ad.*

Thing upakaraṇa ; bhaṇḍa. *n.*

Thinkable cinteyya. *pt.p.*

Thinks manoti ; cinteti ; maññati. *v.*

Thirst pipāsā ; taṇhā. *f.*

Thirsty pipāsita. *p.p.*

This much ettaka. *adj.*

Thought cintā. *f.* ceta. *m.n.*

Three and a half añḍhuddha. *m.*

Throne sīhāsana. *n.*

Throws khipati. *v.*

Throws away chaḍḍeti. *v.*

Thus iti ; iṭṭhaṇ. *in.*

Tiger vyaggha. *m.*

Tight daḷha. *adj.*

Time samaya ; kāla. *m.*

To accompany anugantuṇ. *inf.*

To arrive pattuṇ. *inf.*

To attain paṭiladdhuṇ. *inf.*

To avoid nivāretuṇ. *inf.*

To carry hattuṇ ; harituṇ. *inf.*

To cut chettuṇ. *inf.*

To do kātave ; kattuṇ ; kātuṇ. *inf.*

To drink pātuṇ. *inf.*

To dry sosetuṇ. *inf.*

To grieve socituṇ. *inf.*

To inform ārocetuṇ ; nivedetuṇ. *inf.*

Told āha. *v.*

Told vutta : akkhāta. *p.p.*

To obtain laddhuṇ. *inf.*

Took by force ahāsi. *v.*

Tooth brush dantakaṭṭha. *m.*

Top matthaka : agga. *m.*

To perceive bodduṇ. *inf.*

Topic for meditation kammaṭṭhāna. *n.*

Torch ukkā : daṇḍadīpikā. *f.*

To release vissajjetuṇ ; muñcituṇ. *inf.*

Torrent ogha ; sota. *m.*, dhārā. *f.*

To say vattuṇ. *inf.*

To see passituṇ ; oloketuṇ. *inf.*

To show dassetuṇ. *inf.*

To stand ṭhātuṇ. *inf.*

Tottering pavedhamāna. *pr.p.*

Touches phusati ; parāmasati. *v.*

Towards santikaṇ. *ad.*

Town nagara. *n.*

Townsman nāgarika. *m.*

Tramples maddati. *v.*

Trance jhāna. *n.*

Tranquilled nibbuta; samāhita.
p.p.

Translates anuvādeti; parivat-
teti. *v.*

Transmigrating (saṅsāre) saṅ-
saranta. *pr.p.*

Traveller pathika; panthaka. *m.*

Travelling vicaranta; cārikaṇ
caranta. *pr.p.*

Travels sañcarati. *v.*

Truckle phāṇita. *n.*

Treads upon akkamati. *v.*

Treasurer seṭṭhī; bhaṇḍāgārika.
m.

Treats saṅgaṇhāti; sakkaroti.
v.

Tree duma. *m.*

Trembles kampati; vedhati. *v.*

Trembling kampamāna. *pr.p.*

Triad tika; taya. *n.*

Troubles viheseti. *v.*

Trunk khandha. *m.*

Truth sacca. *n.*

Trying ussahanta; vāyamanta.
pr.p.

Tumour abbuda. *m.*

Tunnel ummagga. *m.*

Turned down nikkujjita. *p.p.*

Turning round parivattanta.
pr.p.

Turns up ukkujjeti. *v. t.*

Turns round parivattati. *v. i.*

Turquoise velūriya. *n.*

Turtle kacchapa. *m.*

Tutor sikkhāpaka. *m.*

Twice dvikkhattuṇ. *ad.*

Twin yamaka. *adj.*

Two and a half aḍḍhateyya. *m.*

Twofold diguṇa. *adj.*

Tyre nemi. *f.*

Ugly virūpa; dubbanna. *adj.*

Unable asakkonta. *pr.p.*

Unconfused visārada. *adj.*

Undergoes nigacchati; vindati.
v.

Understands vijānāti. *v.*

Undigested food udariya. *n.*

Unguent vilepana. *n.*

Unfastening vighāṭana. *ger.*

Unfastens omuñcati. *v.*

Unhurried ataramāna. *pr.p.*

Union saññoga; saṅgama. *m.*

Unites saṅgameti; ekībhāvam
upaneti. *v.*

Until yāva—tāva. *in.*

Universal lord lokanāyaka. *m.*

Universal monarch cakkavattī.
m.

University nikhilavijjālaya. *m.*

Unknown avidita. *p.p.* apā-
kaṭa. *adj.*

Unobtainable alabbhaneyya.
pt.p.

Unparalleled niruṭṭhara; appa-
ṭipuggala. *adj.*

Upper skin chavi. *f.*

Uses pariharati. *v.*

Utmost care adhikatarussāha.
m.

Vanquishes parājeti. *v.*

Various nānā. *in.* nānāvidha ;
vividha. *adj.*

Vault abbhantara (-gabbha).
m.

Vehicle vāhana ; yogga. *n.*

Venerable āyasmantu. *adj.*

Verbal vācasika. *adj.*

Vessel bhājana. *m.*

Vered appatīta ; ruṭṭha. *p.p.*

Vexes dussati. *v.*

Views passati. *v.*

Villager gāmika ; gāmaṇṇī. *m.*

Violated padhaṇṇita. *p.p.*

Vulgarity hīnatā. *f.*

Walking gamana ; sañcaraṇa.
ger.

Wanderer sañcāraka ; pariya-
ṭaka. *m.*

Wandering cārikā. *f.*

Wandering ascetic paribbājaka.
m.

Wanted icchita. *p.p.*

War yuddha. *n.* saṅgāma. *m.*

Warbles nikūjati. *v.*

Ware bhaṇḍa. *n.*

Warrior khattiya. *m.* & *adj.*

Was ahosi ; abhavi. *v.*

Was able asakkhi. *v.*

Washes pakkhāleti. *v.*

Washing dhovana. *ger.*

Watch of the night yāma. *m.*

Watcher pālaka. *m.*

Watching rakkhanta. *pr.p.*

Water-bird sārasa. *m.*

Wavering vyathita. *p.p.*

Wayfarer addhika ; panthaka.

Wealthy bhogī. *adj.*

Wearing paridahanta ; nivā-
senta. *pr.p.*

Weary kilanta. *p.p.*

Weaver tantavāya. *m.*

Weaves vināti ; vāyati. *v.*

Week sattāha. *n.*

Weeping paridevamāna. *pr.p.*

Weeps parodati. *v.*

Welcome svāgata. *adj.* & *p.p.*

Welfare abhivuddhi. *f.* attha.
m.

Well kūpa. *m.*

Well sammā ; sādhu. *in.*

Well known pākāṭa ; abhiññāta.
p.p.

Well-practised suciṇṇa. *p.p.*

Well-to-do sukhita ; dhana-
vantu. *adj.*

Went pakkāmi. *v.*

Western pacchima. *adj.*

Wheel-gem cakkaratana. *n.*

Where kakkhā ; kuhin ; kutra.
ad.

Wherever yattha ; yattha kat-
thaci. *ad.*

White lotus puṇḍarīka. *n.*

White water-lily kumuda. *n.*

Whole nikkhila ; sakala. *adj.*

Wicked duṭṭha. *p.p.*

Wicked person asappurisa. *m.*

- Wife* 'dāra. *m.* jāyā. *f.*
Willing to come āgantukāma. *adj.*
Willing to learn uggāṇhitukāma. *adj.*
Wind māluta : vāyu ; vāta. *m.*
Wins jināti. *v.*
Winter hemanta. *m.*
Wise pañña ; paṇḍita. *adj.*
Wiseman medhāvī. *m.*
Wishes icchatī.
Wishing ākaṅkhamāna ; icchanta. *pr.p.*
Wishing to drink pātukāma. *adj.*
Woman vadhū ; nārī. *f.*
Wood dāru ; kaṭṭha. *n.*
Wooden kaṭṭhamaya. *adj.*
Word vaca. *m.n.* vācā. *f.*
Work kamma ; kāriya. *n.* kammanta. *m.*
Worldly lokiya ; lokika. *adj.*
Worthy araha. *adj.*
Worshipful namassanīya. *pt.p.*
Worshipped vandita. *p.p.*
Worshipping namassamāna. *pr.p.*
Worthy bhadra. *adj.*
Would engage in payojeyya. *v.*
Would get (he) labhetha. *v.*
Would have attained (he) adhi-gacchissā ; pāpuṇissā. *v.*
Would have been (he) abhāvissā.
Would have born (he) uppajjissā. *v.*
Would obtain (he) adhigaccheyya. *v.*
Wounded khata ; vaṇita. *p.p.*
Wraps in upanayhati. *v.*
Wreath dāma. *m.*
Written likhita. *p.p.*
Wrong path ummagga. *m.*
Yak camarī. *m.*
Year by year anuvassan. *ad.*
Yoked yojita. *p.p.*
Young dahara. *adj.*
Youngest kaṇiṭṭha. *adj.*
Young one potaka. *m.*
Zenith uddhan. *ad.*

4

685